

The American Missionary

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Christian Giving

CHRISTIAN giving is the extension of the Christian life. Money is life, minted and packed for transportation and for release, beyond the personal reach of the giver. It is the use of money to enable the Christian thus to send and release his Christian life for the uses of the Kingdom of God.

Christian giving is therefore *proportionate*. To reckon truly the gift of a Christian you pay no attention to what he gives. You find out what he keeps. There are people whose gifts never reach the Christian character until they have gone far past the Hebrew measure of one-tenth, and there are some whose gifts are Christian long before they reach that arbitrary mark.

Christian giving is *purposed and systematic*. The gift of a sudden enthusiasm inspired by some happy fortuitous concourse of emotions is better than no gift at all, but the continuing work of the Kingdom of God depends upon giving that is continuous, and purposed and regular.

Christian giving is largely *corporate*. The Christian joins his gifts with the gifts of his brethren, not exclusively, but in considerable measure, in order that these united gifts may be guided by wisdom and experience and so become efficient in their service of the Kingdom of God.

Christian giving is *catholic*. It reaches out toward the whole of man and toward all mankind. The Christian will have his special interests, and these he will follow with his hopes and prayers. But something he will give to every Christian cause.

Christian giving is *sacrificial*. This is not because there is value in the sacrifice, but because its motive is the great sacrifice and because until Christian giving becomes sacrificial it does not become great enough to heal the world's hurt or to save the world's life.

Christian giving then is *characteristic of the Christian life*. It is *proportionate*, it is *systematic*, it is *corporate*, it is *catholic*, it is *sacrificial*. When we give so we may venture to pray for a place beside the widow with her two mites, and to hope with her to receive the blessing of her Lord.

THE COMMISSION ON MISSIONS

Your Share In the Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion*

FOR four months the Superintendents of practically every State Conference in the entire country, with their official and volunteer assistants, have been busy shaping the 1924 Every-Member Canvass Plan. This Plan they are recommending to the churches in their respective areas for use this coming season. The preliminary stages of the work are completed. Fall days have now arrived, the days when each church is renewing its activity. Already I can hear thousands of Congregational folk all over our land saying, "Good! Now what can I do?" Here is the answer.

You Can Believe Goals Are Attainable

A budget adequate to finance the work of your own church is within your reach. It is not a dream. See what you have already accomplished. In ten years' time you have increased the amount raised for home expenses by 80 per cent. In 1912 the amount given by you to maintain the Congregational Churches in the United States was \$9,307,618. In 1922 it was \$16,781,755.

What you have begun you can continue and complete. Adequate maintenance of local work is an attainable ideal.

Our benevolence goals are attainable. Read this letter:

"Your favor of the 20th commending me and my church for having contributed \$ on an apportionment of \$ for the year 1922 has been received.

"I suppose the normal, natural thing for me to do would be to thank you for your fine commendation which, I know, was well intentioned, and then tell my congregation how good you people at headquarters feel over the "fine" record we have made. But I can hardly bring myself to the point of doing either. What we have done is such a small portion of what we ought to have done and could easily have done that I would be ashamed to let our people know that anybody thought they had done nobly.

"I can name five families in our church each of which could easily have given the full amount the entire church gave. I can name several more families each of which could have given half of what the entire church gave. And I can name several others who could have given much more generously than any of them did give.

"You get my point, I am sure. I do not want my people to think they have done nobly. I am sure God does not think so. Not until they have more than quadrupled last year's giving could I with a clean conscience tell them anything that would indicate I or anybody else thought they were to be commended.

"However, personally, I may say that I appreciate the spirit and intention back of your letter. And I want you to know that I am doing whatever I can to help our people see their duty and their opportunity. The year before I came here our church gave about one-third of what it gave last year. We are headed in the right direction."

A good many of us have been hearing it said that the \$5,000,000 apportionment is an absolutely unattainable ideal for the churches. Well, the apportionment suggested by the State Conference to this church, a perfectly normal church, above the average in membership and typical of thousands of

others, was its share of \$5,000,000. When the amount was pledged and paid, the pastor, who is no abnormal, wild-eyed missionary enthusiast, found it so little a test of the capacities of his people that he was ashamed to present their act in the light of an achievement.

This church is not an isolated instance. In 1922 there were 855 churches which raised 90 per cent or more of their apportionment, an increase of 38 per cent over 1921. What some churches have accomplished, more churches can accomplish.

Right on the heels of this letter came another. It is from a young Academy student, not quite turned twenty-one, the son of the president of a state college. Out this summer on temporary service for the Home Missionary Society, face to face in his work with a very difficult industrial situation, he says:

"Probably the biggest opportunity that ever came to any church to help humanity and to do the thing it professes to do is now presenting itself to our Congregational Church. This work cannot be accomplished by moral support alone. It takes money."

That lad is typical of the youth of the new America. The Church can have all of his kind of leadership that it will use.

These boys are ready with their lives. Are you and I ready with the money? The money is our share of the task. Do we adults believe that our financial objectives are attainable?

My conviction is that a host stand ready to believe. "**When the facts are laid properly and adequately before him**, Mr. Average Congregationalist, the layman who may have been outside and apart from all current happenings of our benevolent activities, will be the first to back up this proposition."

You Can Work

There are two reasons for the success of that church in . . . First, **one individual with a soul like a flaming torch**, who would not hold his peace until a reasonable task was accomplished, was there. Second, **those people** under the leadership of the man with the soul like the flaming torch **organized**. They had a plan calling for cooperative effort, not only a plan on paper, but a plan in action, accompanied by plenty of intelligent, wisely-directed, old-fashioned toil.

Now this is the real heart of the Plan which the Superintendents of State Conferences all over the country have been busy setting up—organization, under a leadership which has a soul like a flaming torch. But the efforts of the Superintendents will count for naught unless they can secure leaders and helpers in every church. **Your Superintendent needs you.**

There is one potential leader in every Congregational Church. In your church, are you he? Man, woman, youth, pastor, layman, are you that person? There is a possibility of such a Plan in action in your church. Your church has all the raw material for intelligent, wisely-directed, old-fashioned toil, has it not?

That for which the Superintendents ask your cooperation they call the 1924 Every-Member Canvass Plan.

For summary of the Plan see THE AMERICAN MISSIONARY for May, 1923, pp. 66, 67, or for the Plan in full write to your State Superintendent or The Commission on Missions.

The Plan has a conviction and two main objectives.

Its Conviction. All the work of the church, whether in your community

or at the uttermost parts of the earth, is one work. It is not a competitive proposition where home expenses and benevolences are in constant strife as to which shall win out. All the work is one.

Its Objectives. First: Organization—a thorough, honest-to-goodness, Every-Member Canvass in every Congregational Church, in every Association, in every state, in the entire country.

Second: Lay leadership. As director of the canvass in the local church, the most capable, resourceful layman in the parish.

Where You Gear In

1. Are you a layman? Ought you to be the man with a soul like a flaming torch? Notice, we do not say, have you been ought you to be? As Association Director, as Church Campaign Director, as Canvasser?

2. You can get your Church to adopt the Every-Member Canvass method of raising the funds for the local Church and the World-wide Work. What is more, you can see to it that enough real gray matter and honest toil is put into it to make it a distinct success—a success that you know in your hearts deserves the name—not the mere reaching of a goal that may be far below your real obligation.

3. You can see that the right layman is elected to set up and conduct the Canvass.

4. If your Church has already made the Every-Member Canvass a genuine success you can enlist your men as assistants to your Association Director as he seeks to get other churches in your Association to adopt this method.

5. By wise use of the literature noted in this article, and by personal contact with every member enrolled on your church records you can commit a larger number to some subscription, and more to an increased subscription.

6. You can practice what you preach by increasing your giving over that of past years. Give yourself no rest until the entire budget is pledged and paid.

7. You can pray for victory if you work for it.

You Can Help Educate

1. You can translate your apportionment into new terms. Divide \$5,000,000 by the number of minutes in a year and you will find that it costs just \$10 a minute to maintain the entire world-wide work.

Everybody who gives \$10 to be divided among our missionary agencies may know that for sixty seconds he is maintaining every foreign missionary, every home missionary pastor, every teacher, every religious education expert, every missionary who is starting new Sunday Schools, meeting the cost of every grant and loan for every new church building and parsonage, and undertaking a fraternal ministry for seven hundred veteran ministers and their families. **All this \$10 will do for sixty seconds.**

Apply this to your state. Suppose the apportionment is \$100,000, and is raised. This means that the Congregational Churches of your state can maintain the entire Congregational enterprise for one full week, twenty-four hours a day.

Apply it to the local church. An \$1,800 apportionment will finance the entire Congregational enterprise for three full hours.

2. **You can read and distribute literature.** Here is a catalog. Each piece serves a different purpose.

A. **"I'm sorry, but—"** by Bruce Barton. Brief but telling presentation of the needs of our work. For popular distribution.

B. **How to Raise Money for a Church and How to Set Up an Every-Member Canvass.** For Directors of the Canvass, Assistants, and others.

C. **Hours in a Congregational Day,** for Canvassers and others.

D. **Budgets of the Congregational Missionary Societies.** Detailed study of their expenditures and needs.

E. **The Church School of Missions,** by Dr. Gates. How to organize and conduct it.

F. **The American Missionary** and **The Missionary Herald** for September, each of which is a special edition, give further information. See also these magazines and **The Congregationalist** from now until December. See the inside of the first cover-page of **The Congregationalist** each week and search the columns for corresponding material.

G. Put in the hands of young people of the 'teen age Dr. Gates' folder **The Young People's Share**, and enlist them in making posters illustrating the work of the local church in your own community and everywhere. Have these posters displayed to the canvassers and, if possible, to the entire church.

H. Get the story of the local church before the children in a form adapted to child minds. Send for picture sheets "America at Home" and "Children of the City." Also **Primary Picture Stories of Japan**, six in each set, each picture accompanied by a story, a dollar for the three sets.

All this literature is free except pictures. Write to your State Conference Office or to The Commission on Missions, 287 Fourth Avenue, New York City.

3. **You can help advertise.**

A. For your church bulletin board secure the **Series of Posters**, five in number. Twenty cents each, \$1.00 for the set, postpaid. Catalog showing posters in miniature on application.

B. For your Church Calendar. We are supplying this fall a set of **electrotypes**, one for each Society, two illustrating the combined work. They are 3x3¾. Price, 25 cents each. Catalog with order blank attached, giving the electrotypes in miniature, will be furnished on application. For sample see back cover.

C. For your local papers. A **series of write-ups** has been provided concerning the Societies, the Every-Member Canvass and the combined work.

You Can Anticipate Success

Just as these words were being written a patrol of Boy Scouts came in from the North Greenwich, Connecticut, Congregational Church, the pastor the Scout Master. Fine lads they were—one a Canadian, one an Englishman, three colored. Between visits to the Aquarium and the Bronx and to see the "Yankees" trim somebody or other, they made place for a visit to the office of your missionary societies.

You should have seen backbones stiffen and eyes snap as the pastor (the Scout Master) said: "Boys, this is your work. These societies are your agents to help you help the world." You know, as well as I know, that Congregationalism can never be the same to them again. **It had begun to be theirs.**

So here we have it. Some churches recognizing the standards as insignificant which to others have seemed high; college students straining at the leash like hounds ready for the attack; Boy Scouts following a visit to "The Covered Wagon" with a visit to the Congregational Rooms because the work is theirs. **You can anticipate success.**

THE CONGREGATIONAL COMMISSION ON EVANGELISM

The Fall Church Program

ONE of the interesting developments of church work during recent years has been the use by a large number of churches of a well-thought-out program for the fall season, i.e., the period from the opening of church activities early in September through to the Christmas holidays. The usual program has for its object the enlistment of an increasing number of people in the worship and service of the church and the directing of both the worship and service along the most helpful lines. This program of church work may be conducted in conjunction with preliminary work of the "Every Member Canvass."

There has been prepared for pastors and church workers a most interesting leaflet by the Reverend Arthur M. Ellis, pastor of the Union Congregational Church, Richmond Hill, New York. This gives in detail and with much illustrative material the fall program as carried out by this church.

Copies of this leaflet were sent early in June to all pastors and to church clerks of pastorless churches. Additional sample copies may be had free on request from the Commission on Evangelism, or in quantities at fifty cents per hundred.

The program as used by Mr. Ellis begins with a general meeting of leaders when the work of the church is discussed and plans are made for the next few months. The first objective of the program is the "Fall Rally," and this feature of church work is developed in a very helpful fashion. The second objective is the "Fall Social," which has for its purpose the bringing of the largest number of people into friendly acquaintance so as to form an effective basis for future work. This is followed later by the "Fellowship Canvass" which precedes at least a month the "Every Member Canvass" for finance.

The fall program of the church comes to its completion in the December communion service with the reception of new members. Such a program *will result* in new members, for a church that plans its work in this definite way and carries the plan through (either this plan or some other) will find men and women desiring to unite with it in ever-growing numbers.

One successful pastor used the following method to create interest in the rally in his church: the accurate list of members of his own church was supplemented by the names of all the residents of the community not affiliated with any other church, including the names of the unchurched newcomers in the parish. Four weeks before his "Family Day" he sent to all a letter of invitation with a brief folder on "Why Going to Church Strengthens Character." The second week he sent to each a folder on "What the Church Should Contribute to the Life of the Community." The third week he sent a leaflet on "How You Can Help This Church Serve This Community." In this were listed various tasks for which workers were desired. And then on the week of the Sunday to be observed, he sent the program of the Sunday service and a leaflet on "What This Church Offers You." An informal welcoming committee was appointed and the members were given careful preparation for their duties of the day—to make the newcomers feel at home, and to secure their names and addresses. In this church "Family Day" was a great success, and the year's work was initiated with momentum.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Congregational Home Missionary Society is the agency through which Congregationalists support home missionaries in all parts of the United States.

Last year—from April 1, 1922, to March 31, 1923, they contributed to the entire or partial support of 1,394 missionaries, most of them preachers. These preachers ministered to 1,763 churches, and, in addition, to 79 Sunday Schools, some of which will, in due time, become churches. In this one year, 11,164 persons were received into church membership, 7,234 of whom came upon confession of their Christian faith. There was a total Sunday School enrolment in these mission fields of 127,629. Who can estimate the leavening power of such work as this, carried on faithfully year after year?

Congregationalists who support their Home Missionary Society have a part in helping the people from many lands. At Ellis Island, in New York harbor, mothers and children find friends in our women workers there. After they are admitted, the Society ministers to them in 274 foreign-speaking missions scattered throughout the country, services being held in 23 languages other than English.

There are now 1,550,900 persons of Negro descent living in the North and West. The Congregational Home Missionary Society is seeking to meet the situation by assisting in the support of qualified Negro ministers, and by keeping in the field a Director of Negro Work, who gives his time to the planting of new churches and the counsel and encouragement of those already in existence.

Increasingly, the people of the United States are living in cities and towns instead of in the country. In 1880, almost three-fourths of them lived in rural districts; in 1920, the proportion had fallen to a little less than half. On the other hand, because of the increase in our total population, more people are living in the country than ever before. Home missionary workers, therefore, find themselves confronted with two important questions: how shall the intruding city throngs be cared for religiously? and, how can life in rural communities be made socially and religiously attractive? To help solve these problems, the Society has provided a Director of City Work and a Director of Rural Work, whose time is placed at the disposal of churches and communities most needing it.

This year it is estimated that the Society will spend for field work, including all the activities of the Constituent State Societies, \$982,000. The cost of administering the New York office, including rent, salaries, promotion, printing, travel, etc., will be \$82,899, or less than eight and one-half per cent of the total. If the churches will unite in bringing their gifts up to the full apportionment, practically the total increase will go into field work without subtraction for overhead expense. Of the need for such work, both in country and city, among native-born and those of other lands and other color, there can be no doubt. Read the following pages for examples of the far-reaching activities in which the home missionary contributions of Congregationalists will permit them to engage.

Ellis Island

By GENERAL SECRETARY ERNEST M. HALLIDAY

MORE than two million meals a year! How would you like to be the cook? Yet that is the record of meals served in the dining-room at Ellis Island, where immigrants from other lands are detained temporarily on entering the country.

The dining-room is an inviting place, with long tables and tiled floors. The dishes, though thick and substantial, are scrupulously clean. And here they eat—fathers, mothers, big brothers and little sisters, all seated in long rows. Many languages are spoken and many races represented in this dining-room, and people of several different colors are to be seen. The Jewish immigrants sit by themselves, because their religion requires that they eat only meats that are "kosher," that is, prepared in accordance with the ceremonial rites of their faith. Indeed, on this account, there is a separate kitchen where the meats of the Jewish people may be made ready.

The great soup kettles of solid copper, holding more than a tubful of nourishing liquid, with ladles, each containing a quart or more, give some idea of the large scale on which preparations for so many hungry people must be made.

"We can seat eight hundred at a time and sometimes we have to set the table five times over," said the steward. "We serve simple food but of the very best quality. One difficulty we have to meet is that our

knives and forks and other small table articles disappear so rapidly. Our guests take them as souvenirs. On an average, we have to replace twelve dozen knives, forks and spoons each week, and at a cost of four dollars a dozen, this amounts to a considerable sum."

Milk is served to the women and children every meal and they also receive milk and crackers in the detention quarters at other times during the day.

These people, for the most part, are third-class passengers from the forty-three countries from which aliens are admitted to the United States. They form the great majority of newcomers to our shores, and they are the folks most likely to remain at Ellis Island for any length of time. First and second-class passengers are examined just before the ship reaches New York, and if they can show a clean bill

of health and their papers are in order, they are not required to go to Ellis Island at all. In case anything is wrong, however, they, too, must take the trip down the harbor to the Island, only a bow-shot from the Goddess of Liberty, who from her coign of vantage on Bedloe's Island surveys harbor and city.

Inspection

When the steamer docks, the third-class passengers are taken to the Island, as a matter of course, in barges assigned by the Government to such

A Sample Bill of Fare from the Immigrant Dining-room

Breakfast

Boiled Rice with Milk
Stewed Peaches
Bread and Butter Coffee

Dinner

Mock Turtle Soup
Ragout of Beef Vegetables
Boiled Potatoes
Bread and Butter
Liberty Pudding Coffee

Supper

Lamb Hash with Green Peppers
Apple Sauce
Bread and Butter
Tea or Coffee



ELEVEN NATIONALITIES IN THE ELLIS ISLAND KINDERGARTEN

service. On arriving they go immediately to the first floor of the building, where they are inspected by physicians. They undergo an examination for any traces of contagious trachoma, scalp diseases, or manifest physical deformities. Those who are not free from such diseases have a chalk mark placed on their clothing, which means that a special medical examination is necessary. The suspected cases are then divided into groups and examined in separate rooms by men and women physicians, according to sex. Persons afflicted with tuberculosis or any other contagious or communicable disease are not eligible for admission to this country, and in most instances are looked after before the ship docks.

Immigrants who pass the physical examination take their baggage and proceed up the stairs for the inspection of their papers. Each wears a large white card, conspicuously displayed, on which are two black numerals. The first and larger indicates the number of the manifest sheet on which his name appears as enrolled by the steamship company; the second

indicates the line of the sheet which gives this information. Each sheet has thirty-three lines and gives data concerning that number of people. It contains the name, age, birthplace, destination, occupation, and so forth, of each applicant for admission.

The room in which the papers are examined is a large one, divided into long rows by means of seats placed lengthwise. The lines form between these seats, but they make it possible for the people to rest while awaiting the tedious examination of papers by the inspectors stationed at the end of each line. Some of these inspectors speak more than one language, although it is not an essential requirement for the position. There are interpreters at the call of the inspectors who are able to make plain all questions and answers incident to the examination.

If the papers of a family are in order and assurance is given that none of its members will become a public charge, it passes on to the room where the various railroads have ticket offices and where money changers are stationed ready to exchange the gold and

silver currency of other lands into United States money, at a fixed rate. Some immigrants have orders for railroad tickets, while others purchase them upon entering the room. In any case, each person is tagged with the initials of the railroad or steamship line he is to travel by, and he is transferred by ferry to Battery Park, where relatives are likely to be waiting for him. If he is going out of the city, he makes his way, in one fashion or another, to the railway station and takes up another stage of the long journey. In order that immigrants may not be the victims of food profiteers, the Government makes it possible for them to purchase boxes containing necessities for the trip. The contents of the boxes are shown in glass cases, so the purchaser knows exactly what he is buying. A large box of bread, sandwiches and fruit costs a dollar and a half; a smaller box a dollar and a quarter.

Reasons for Detention

No one who can pass the medical and legal requirements is ever detained at Ellis Island over night, but a good many people do *not* pass them immediately. For example, if one member of a family is afflicted with trachoma or some other disease, it may be necessary for him to go to the Hospital on the Island and the rest of the family will be detained until he recovers. Or if the "quota" from his country is filled, it will be necessary for the immigrant to remain until the final disposition of his case (usually after appeal to Washington) has been made. So it happens that there are always a great many newcomers at Ellis Island, particularly during the first months of the immigration year, which begins July 1, when the steamship companies are rushing people to this country.

It is with these temporary guests of the Government, whose expenses, by the way, are borne by the steamship companies which bring them in, that the welfare workers of various organizations are chiefly concerned. There

are twenty-four societies and organizations represented at the Island, among them The Congregational Home Missionary Society. The work is conducted under the supervision of the General Committee of Immigrant Aid at Ellis Island, and the Home Missionary Society has a representative on the Committee. The visitor to the Island cannot fail to be impressed with the desire of these religious and charitable organizations to help the newcomer, and also with the manifest purpose of the Government to do everything possible to make what is necessarily a somewhat trying experience bearable. The detention room for women, for example, is large and airy and looks out on the harbor. It is floored with white tiles and is well supplied with benches which can be brought together in groups if the women desire. Children run freely about in this room and at certain hours husbands are permitted to visit with their families. Adjoining it is a large out-of-door porch, roofed and screened, where children are allowed to play. The sleeping quarters are not such as the average American would care to occupy for any length of time. The beds, or bunks, are arranged one above the other in single cot style on iron frames, and are made up by spreading army blankets upon the woven wire springs, no mattress or pillow being furnished. It would be quite impossible to permit the use of the latter articles, for the place would soon be overrun with undesirable inhabitants. The blankets, however, can be cleansed daily and kept free from vermin.

Religious Services

Among religious folks, interest centers in the provision made for religious services on Sundays. The main hall has been fitted up with a platform and pulpit; also a pipe organ, the gift of Commissioner Tod. In this room on Sunday mornings all adults desiring to attend religious services gather. Our Roman Catholic friends are accustomed to begin

early at divine worship, and to them is assigned the hour from eight until nine. Protestants come next, from nine until ten, and the adherents of the Jewish faith follow from ten to eleven. As one congregation files out, another is admitted. It is somewhat embarrassing to the speaker using the English language to be confronted by an audience of so many different nationalities and tongues. The difficulty is somewhat alleviated by the presence, usually, of one or more speakers who are able to interpret, and by the fact that English is increasingly becoming the language that is generally understood. The Home Missionary Society has its part in the provision of speakers for the Sunday Protestant services. It is interesting, at the end of the meeting, to see the Hebrew brethren file in, their hats on their heads, and the smoke from their pipes rising like incense to the high-vaulted ceiling. "Put on your hat," said a missionary to a bystander, "or you will spoil this Jewish service."

The Congregational Share

What part have Congregationalists in welfare work for the immigrant? A very important one. To their charge, under the management of the Home Missionary Society, is committed the kindergarten and school, where children from two to seventeen

are permitted to come daily and amuse themselves and work and play together. Mrs. Jennie F. Pratt, the efficient principal of the school, mothers all the children no matter what their nationality or language. Her school family sometimes drops down to twenty-five, and then, in rush periods, increases to one hundred and thirty-five. She and her assistants take these children from many climes and try to show them, first of all, that there is in America a sympathetic, helping hand ready to be held out to them. The older children are interested in the reading lessons, and some of the girls do needlework that is of astonishing excellence. Lessons in manners and politeness are not neglected. Some of these little folks, to be sure, may be sent back home, but most of them will be admitted to the country. In any case, they will have received an impression which they will never forget from the friendly attitude of those who meet them at the portal of the country and give them a hearty welcome.

Congregational responsibility does not stop when these children move on to their new homes, but extends to them and the members of their families so far as they may be within the Congregational sphere wherever they may settle. It provides ministers for



PLAY HOUR IN THE KINDERGARTEN

them in their own language, who by word and example try to teach them what it is to be a Christian and a good American. It provides supervision for upwards of two hundred and seventy foreign-speaking groups holding services in twenty-three languages other than English.

The importance of this immigrant work can hardly be overestimated. What possibilities exist in the lives of these newcomers, either for good or evil, and for the good or detriment of the country to which they come! One never ceases to wonder in looking at their faces what their experiences have been in the Old Country, what hardships they have suffered, how many of them have been driven from home by the cruelty of political or economic oppression, how many of them hide in their hearts sorrows which gnaw daily at their inmost lives; or, on the other hand, what pictures of prosperity and success they have painted for themselves in imagination, how they are looking forward to the new land they have heard so much about, and from which many letters were received urging them to make the great adventure.

Here are young married people with their little ones, looking forward with hope and animation to a little farm; here an old mother, whose friends have nearly all passed on, and who has been called to America by children who are anxious that she shall spend her declining years with them; here are young people, perhaps the first members of their family to come to America, anticipating with the enthusiasm of youth to their experiences in the new country. Hope and despair, optimism and lingering sorrow, childish indifference and heavy responsibility are all represented in the long lines of human beings who emerge daily from the ferry-boat at Battery Park and stream out into the cities and rural districts of our land. Surely Americans, above all, American Christians, have a tremendous opportunity wherever they come in contact with these newcomers to our shores. By meeting them in friendly fashion, by extending to them the sympathy and cooperation which the Golden Rule enjoins, we shall be laying sure foundations, not only for the success of our own land but for a better international understanding as the years go on.



Plateau Valley Larger Parish

By REV. WILLIAM D. BARNES, *Collbran, Colo.*

"Here on the paths of every day—
Here on the common human way—
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the task sublime
To build eternity in time!"

THE history of this parish since the month of May, 1921, requires a background. The first detail in the setting is the financial depression in which the valley people were and still are engulfed. In the summer of that year, the bottom of the financial tub fell out and fluid capital was absorbed like rain in the Sahara. In 1920 the cattlemen of the district had bought large herds and ranches at peak prices

and on borrowed money. The following summer, when about to liquidate, they awoke one morning to find the price of cattle cut to one-half the cost price. Most of the men saw their accumulations of years wiped out, their day dreams exploded, and debts with interest, mounting hill high before them. Merchants could collect few payments; the bank few loans. Reports of failures and forced sales

added to the general gloom which became as thick as a London fog.

How fared the Plateau Valley Larger Parish during the deflation process? The project never lost the loyalty and support of the people for one moment. They gave until it hurt. This giving, under the acid test of financial stringency, showed the people were determined that the church, along with the home and school, must be the last institution to be given up.

Another detail should be spoken of in presenting the setting. The forces making Collbran the center of the eastern half of Plateau Valley have been continuously at work. Last January a \$25,000 high school building was dedicated in Collbran, which makes the "city" the undisputed educational center of the whole valley. The social and religious advantages of the place are

drawing families from the ranches back in the Meadows, Parker Basin and other outlying districts. Recently has come the good news that Collbran is soon to become a point on the Ocean-to-Ocean Highway, along which thousands of autos roll each season.

With these general considerations as history and background, let us review conditions in the Plateau Valley Larger Parish.

On November 29, 1921, the new parish house was dedicated. This

splendid building was made possible by a grant of seven thousand dollars and a loan of three thousand by the Building Society. The latter amount was advanced on condition that the valley people equal it with pledges for a gymnasium. With this money the

foundation for the two new parts of the plant was laid and the parish house was built. This second unit provides a large assembly room, eight rooms for Church School work, a library which now

has two thousand volumes, a game room equipped with pool and billiard tables, a room each for the men, women and boys, all three furnished with tables, chairs and other necessities.

In January, 1922, the annual church meeting brought out facts which show the progress of the project. Seventy-two new names had been added to the rolls of parish churches during

the year; the treasurer reported more than twelve hundred dollars received for church expenses. A budget of seventeen hundred and fifty dollars was adopted for the ensuing year. The canvassers

went out and obtained cash and pledges amounting to more than sixteen hundred dollars, an unheard-of amount until that time.

The following summer brought two new departures in church effort. In July a Vacation School of Religious Instruction was conducted. About the same time the parish paper, *The*



* COLLBRAN HIGH SCHOOL BUILDING



COLLBRAN REO SPEED WAGON AND DELEGATES TO STATE CONFERENCE

Lariat, made its initial bow. Steeped in local color and issued at odd times the paper brings the philosophy of our faith and the news of the church in terms familiar to all readers.

In the early fall there was a revival of religious interest in several sections of the parish. In Molina church a vigorous Bible School and Christian Endeavor Society brought many young people into Christian fellowship. In the Clover district a brand new Sunday School was born. In Parker Basin another school was maintained by Miss Betty Maynard, a student summer worker, and through her influence a "Christian Hour" was held at the Buckhorn Ranch, and many families were called Christward because of her visits in outlying homes.

Just before Christmas the parish building committee made a momentous decision. It carefully surveyed the sentiment of those who had made pledges two years before for building the gymnasium. The men voted to go ahead with the construction of the longed-for "gym." Soon after lumber was purchased, money was raised on the pledges and added to the eight hundred dollar Dana Building Fund, which Director Dana had obtained from friends outside the valley. The actual work of building began. At present the gymnasium stands ready for use. This third unit of the plant, for which the valley people have already given fifteen hundred dollars, is a notable witness to their faith in the enterprise.

The year 1922 began auspiciously. Reports at the yearly church meeting made known that nine more had

joined the Collbran church and that seventeen hundred and sixty-five dollars had been received by the treasurer. Other facts were reported which brought real encouragement. A cement walk valued at a hundred and ten dollars had been laid in front of the church; new hymn books had been bought; hot and cold running water, with bathroom, had been added to the parsonage; and payments on the debt to the Building Society had begun.

The latest indication of church strength has come to light in the recent war against liquor sellers in the valley. Under the moral militancy of the church forty-two men and women joined the Citizens' Enforcement League at the first meeting; the city council, complying with a request for law enforcement from the league, appointed two marshals. Reports from all directions indicate that a vast majority of the people are supporting the movement.

Now comes the latest plan. It is to have a little valley hospital with a caretaker, with a few endowed beds for the use of the three thousand people in the valley during any emergencies that arise.

The church, parish house and gymnasium are the tangible proof of the incarnation of the ideas of the pioneer religious workers. But better far, the spiritual structure of which they dreamed, composed of men and women and children who follow the Christ, has become just as evident a reality. Today the idea of the larger parish is sold to the valley; the old sectarian religion with limited service is reckoned a



THE COLBRAN PLANT

relic of a bygone age. Every day, in every way, the larger parish is getting better and better in plant, program, resources, and in the humble quest for

more of the faith, hope, and love of the dominant Christ. This project is no longer an experiment; it is now in a true sense a demonstration parish.

* * *

The Department of City Work

THE United States now has a population of over 107,000,000 and more than half these people live in the cities. Many of them live in the densely settled sections where churches, if they are to exist at all, can do so only by the aid of a large endowment. Many others live in the newer communities to which they have pushed out for the sake of getting more sunlight, fresh air and a place for their children to play in. Both types of community require home missionary assistance, but there is this difference—the first offers a continuing home missionary task because churches established there can never hope to be self-supporting—the second requires home missionary assistance for a comparatively short time and then is likely to become not only able to take care of its own budget, but to contribute generously to the entire benevolent program of the denomination.

It is to communities of the second type that the Director of the Department of City Work, Rev. Luman H. Royce, D.D., gives most of his attention. He concerns himself with two kinds of cities in particular: first, the largest; second, those which are making the most rapid growth. To such cities he goes upon request, in so far as his time permits, to confer with state and local men with reference to the need for the establishment of new work, and particularly to assist in finding the strategic locations for such work and in helping to put on financial campaigns which will assist in the launching of new enterprises.

That such work is greatly needed goes without saying. That it is much in demand is proved by the fact that Dr. Royce's requests for service are bewildering in their number and in-

sistency. Not long ago he went to Southern California to assist in the beginning of a campaign for the first unit of a plant which is ultimately to cost upwards of \$200,000, and before he had finished was called to Florida, where a layman, son of a Congregational minister, was offering to give the site and building material for a new church in a fine real estate development, and to house the infant organization in one of his new dwelling houses until such time as the church should be ready for occupancy. Upon arriving in Florida, Dr. Royce was able, through his experience in other fields, to suggest a change in the choice of the lot which was to be devoted to the church, much to the advantage of all concerned, and to effect preliminary arrangements that will undoubtedly eventuate in the founding of a church which will ere long be an element of strength in the rapidly growing state of Florida and an honor to our denomination.

The work of this department is carried on both in national territory and in Constituent States, but in the latter only upon the request of the state superintendent and in actual cooperation with him. Our constituents will be glad to remember that the Home Missionary Society is alert to the opportunities and problems of city life and is endeavoring to meet them by helping raise up a new line of strong young churches which will bring fresh enthusiasm and new resources to the carrying on of our work.

This department affords an excellent example of the facility with which the three Societies of the Church Extension Boards are able to operate, for Dr. Royce's salary is paid by all three and his activities cover the work of all three.

Interdenominational Cooperation

"We can always count on the Congregationalists to cooperate."

ABOVE is about the sentiment you would encounter in any one of a half dozen of the offices of other denominations if you were to inquire as to the willingness of our people to

tana that in 1923 it was proposed to make similar surveys of other western states, including Southern Idaho, Northern California, and Wyoming. Interdenominational teams were organized which toured the territory by automobile. The representatives of The Congregational Home Missionary Society were: Superintendent C. H. Harrison, of Oregon and Southern Idaho; Rev. Claton S. Rice, Assistant Superintendent in the same territory; Superintendent William J. Minchin, of the Northern California Conference; Superintendent Arthur J. Sullens, of the Rocky Mountain District, and Assistant Superintendent

James F. Walker, together with Director Dana and Secretary Halliday.

These surveys have just been completed and promise to bring rich results to all the fields concerned. They have resulted in a better understand-

work shoulder to shoulder with the representatives of other churches.

One of the most effective agencies for the prosecution of cooperative work among the evangelical denominations is the Home Missions Council, to the support of which our own Society contributes annually. Under its leadership there was undertaken some four years ago, in the State of Montana, a survey of that great missionary field on the part of the denominations doing work there, with the result that the state was divided up in such a manner that every part of it was assigned to some denomination as its specific responsibility, thus making it unlikely that any part of the state would be neglected, and tending as well to prevent the uninformed enthusiasm of missionary administrators from causing an overlapping of effort.

The plan worked so well in Mon-

ing of their common task by all the denominations, a more cordial acquaintance on the part of missionary leaders and a definite fixing of responsibility for given fields.



IDAHO COWBOYS



A SURVEY TEAM IN SOUTHERN IDAHO

East Is East and West Is West

By GEORGE WILLIAMS, D.D., *Rapid City, S. D.*

IN these advanced days it would seem as though the period of pioneering belonged to a former generation and that the primitive home and schoolhouse had shared the fate of the distaff and spinning wheel. But in western South Dakota conditions still exist as stern and primitive as ever called into being the heroic spirit and purpose that marks the temper of the West.

The Missouri River is the great dividing line between the modern and pioneer portions of this state. East of the river the sod shanty and log hut are things of the past, while west of it quite a number are to be found. Yet the tenant of that sod hut compares favorably with the tenant of the modern dwelling and in the log shanty may be found the same marks of progress and the desire to keep abreast of the times that is evidenced in the cities.

The need for help and encouragement is as great today as it was in the earlier days. Because of the rapid progress made in the Middle West the impression has gained ground that the need for economic home missionary work has greatly lessened; but if people who have assimilated this notion could take a trip through the western counties of South Dakota they would be obliged to revise their ideas.

A woman in Tuthill, in Bennett County, raised the Macedonian cry and it reached her former pastor at White River. To answer meant a trip of eighty miles. Eighty miles in summer is a trivial matter, but in winter, into a new country, it is rather serious. The general worker hap-

pened to come to White River about that time and the question, "to go or not to go," was raised. The response was, "sure," and the journey began. The machine, fortunately, was almost new, and is the gift of the church at Brookline, Massachusetts, to the White River field. What a wonderful thing it would be if all the strong churches in the country would follow this example and thereby treble the efficiency of home missionary pastors.

The car journeyed out of the bluffs of White River into the Butte country. At Cedar Butte there is a building known as the Farmers' Union

Hall. When the need of such a building first became evident, there was no money with which to erect it. The farmers went to work and peeled the hide off the prairie and the hall was the result. The writer is inclined to



SCHOOLHOUSE IN WESTERN SOUTH DAKOTA

think it is the only public auditorium of the kind, but it shows the spirit of cooperation which marks life on the prairie. The hall is used for all the social and religious activities of the community.

All along the trail were seen the log huts of the farmers and Indians. There are very few frame houses and here and there a sod shanty may be seen. They are the beginnings of future towns. It is thirty or forty miles to the nearest railroad, lumber is expensive and the haul is a long one. Many trees are to be found on the creek banks and the log hut is easily put together. It has the advantage of being cool in summer and warm in winter.

The same applies to the schoolhouses. School lands are unproduc-

tive, and the revenue is small. Accordingly, the log schoolhouse is the cheapest way out. The travelers from White River became uncertain as to the trail and stopped at a schoolhouse to inquire the way. The teacher saw the camera and asked if we did not



FARMER'S HOME, WESTERN SOUTH DAKOTA

want to take a picture of the school. It was a mixed school, both Indian and white children in attendance. The picture turned out very well. These little folks have no Sunday School and no church services except very occasionally. The territory is too sparsely settled to maintain a resident pastor even within a radius of twenty-five miles. All the religious training they receive is from an occasional passerby.

The teacher gave the necessary information as to direction and the travelers journeyed on. It was dusk, however, before the final destination was reached. The home in which they were entertained consisted of one room about twelve feet square. It contained a folding bed, dining table and six chairs, a piano and big kitchen range, a kitchen cabinet and cream separator. The lady of the house had formerly held an important position in a bank in a mid-western city. The host is a trained auto mechanic. Both are alert, aggressive, well-posted people. Yielding to the lure of the land they have turned their backs on the easy places, displaying the same spirit that has marked the pioneers of all ages. Where did the missionaries sleep? In the barn, of course. It was a case of climb over the manger and

run up a ladder, and there you were. It was a trifle cold, of course, and through the cracks a glimpse of the stars was obtained.

Tuthill is about thirty miles from the railroad. It consists of two stores, a blacksmith shop, a few houses and a schoolhouse. There is no telephone service, and the mail comes by stage every day. One enterprising farmer has installed a fine radio outfit. Think of the incongruity of it! They are not able to talk over the wire with neighbors but receive all the radio brings from points one thousand and more miles away.

The next day the community was thoroughly canvassed and everybody was invited to the meeting which was to be held that night. Everywhere the desire for Sunday School and church service was manifest. It was found, however, that the Presbyterians held occasional services in that district, and for the present that makes it impossible for us to enter the field. The people are too few in number to make a Congregational service at all necessary and there are far too many other points without religious instruction of any kind for us to encroach on a field which is in some measure cared for by another denomination.

Although it began to rain and blow toward evening a fair congregation assembled. It is surprising how many



INDIAN LOG HOUSE

denominations a small community can muster. At Tuthill the most active person in trying to develop the religious life of the district is a Seventh Day Adventist. He works with the Presbyterian pastors, while Meth-

odists, Baptists, Congregationalists and Lutherans all labor together harmoniously. A wonderfully fine spirit is displayed and the search appears to be for points upon which they may all agree rather than for those upon which they will disagree.

The missionaries started for home the morning after the service, but the creek had risen and it looked as though there would be an immersion before the swelling tide was crossed. The bridge was three feet under water. Four miles further west the bridge was also covered and the approach was hidden by swiftly run-

ning water. However, like many other things the difficulty was more apparent than real and the crossing was made in safety.

This section of South Dakota has a wonderfully rich soil; and with the return to normalcy will doubtless soon be settled. It will be necessary to make provision for the religious training which is so greatly needed in new communities. This is the specific task of the Home Missionary and Sunday School Societies and the people are hoping that larger contributions will allow the work of Kingdom building in the waste places to be carried on.



Joseph Bourne Clark

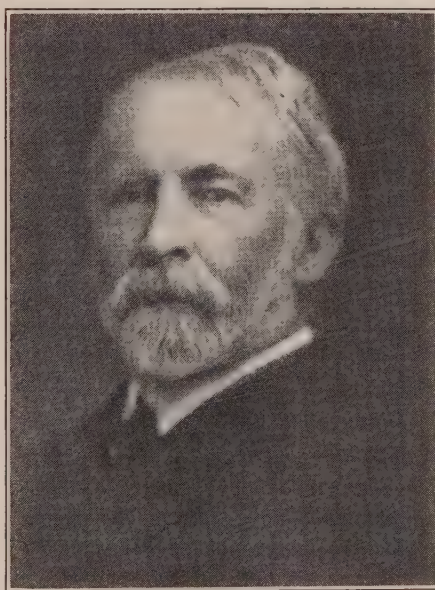
MASSACHUSETTS has given a number of her sons to the work of Home Missions, but probably none of them will live longer in the memories of those who knew him well, or even in passing, than Joseph Bourne Clark, who died at his home in Brooklyn on the tenth day of July, 1923.

Not since the death of the lamented Dr. Herring has the passing of a worker in the field of missions brought such a sense of personal loss to many members of the denomination as has that of Dr. Clark.

While he has not been in active service for a number of years, the host of friends he made during his service for the Home Missionary

Society will never forget the kindly, genial man, who was friend first and secretary afterward. Those who knew

him well could not fail to love and admire him, but throughout the country there are men—superintendents, pastors, missionaries, laymen—who will recall the hearty greeting, the friendly manner, and the vigorous, helpful utterances of the man who for twenty-six years served the Society with the best that was in him. For Dr. Clark was of the day when missionary history was in the making, when mis-



JOSEPH B. CLARK, D.D.

sions were coming to mean much to the denomination and the nation, and he thoroughly believed in the Society and the ideals for which it stands.

He was born in Sturbridge, Massachusetts, in 1836, graduated from Amherst in 1856 and from Andover Seminary five years later. He filled three pastorates in his native state, but his executive and literary ability was needed in the expanding work of the Massachusetts Society, of which he became Secretary in 1879. In 1882 he came to The Congregational Home Missionary Society as Corresponding Secretary and so remained for twenty-one years. In 1902 he assumed the duties of Editorial Secretary and in this position his remarkable literary ability was used in a large way. His "Leavening the Nation" is one of the greatest histories of Protestant Home Missions ever written and his contributions to *The Home Missionary*, of which he was editor, are an outstanding and virile setting-forth of vital problems.

But it was not so much his ability and talent that endeared him to his friends and associates as his personal characteristics. He was invariably

cheerful and his attitude never failed to buoy up others of a less hopeful nature. He was tactful and considerate in every way and the service he received from those around him was not inspired by the feeling that he was a superior in office.

In 1908 he retired from active participation in the affairs of the Society and his remaining years were spent in his home, with his family and friends. It was during this, the afternoon of his life, that he published "Blue Sky," a biography of his sister, Mrs. H. S. Caswell-Broad, which is written with rare charm and tenderness. He found happiness in the years thus spent and retained to the last his cheerful outlook on life.

Dr. Clark was always and everywhere a man of God. This fact was evident to all who knew him well. He did not ask the Lord to do his will; he bowed with meekness and humility to the will of his Master. His work has been well done; he has gone to his reward. L. K.



Rural Work Department

THE Department of Rural Work is trying to function in many directions. The item of correspondence with the field workers is a big one. Work in country fields is becoming increasingly attractive and there is constant request for information about up-to-date programs and methods. Director Malcolm Dana does his correspondence by means of a "Remington Portable," on trains, in hotels, and at odd moments.

The effort is to major on actual field work; helping pastors to set up programs and put across adventurous pieces of work. Two notable enterprises have been started recently. The Director spent two notable months in Aroostook County, Maine. Conservative Easterners sometimes say that modern methods of church work are for the newer, more progressive por-

tions of the country, but the fact is, the East needs them more than anywhere else. The Aroostook Larger Parish, which includes two hundred square miles, is laying trails for New England's emulation. Not long since, the Nebraska State Conference elected to make the country surrounding Hyannis a "demonstration parish." The Director spent a month helping one of Chicago Seminary's brightest young graduates inaugurate "The Sandhills United Parishes." Two or three thousand square miles of territory in this region are without the systematic cultural religious and social care they should have.

During the last year the Director has visited fifteen typical fields in almost as many states. Rural ministers need to be in personal touch with some one who sympathizes with them

in their work and can bring to them enterprising plans and programs which workers are putting over in other places.

To this end the Department of Rural Work "begs leave to print," in order to get data regarding enterprises of merit to laborers in rural fields. "The Conquest of the Open Country," containing maps, data and the story of the work of eight larger parish efforts now being made, has met with a cordial reception, even outside the denomination. One of the iniquities of the age is the persistence of church buildings which are totally unfitted for community needs. "Housing the Church Program," containing directions for church building and four plans intended to house a social and religious program, has been issued with the desire to help communities to start right. The Director believes that work in country fields is the biggest of "big business" and is trying to get that idea across to religious workers everywhere. Articles in *The American Missionary*, *Congregationalist*, and *Homelands* have been written for this purpose.

There is great need for ministers

who shall elect the country as their field for life service; there is greater need for men specially equipped for such ministry. The Director passed a week at Bangor and Atlanta Seminaries, and a few days at Piedmont College, for the purpose of bringing correct theory and field experience before the students. Invitations are in hand to visit Chicago and Hartford Seminaries, and this will be done as soon as possible.

The latest experiment is a Rural Life Round Robin. This is in answer to an increased expression of need for actual interchange of field experiences. Fifty ministers, who are really "doing things," have been asked to send descriptions of their fields, plans and methods. These descriptions will visit the contributors in turn.

The Director is pastor-at-large over the country and in rural regions. He is in constant conference with every sort of group and person. He averages about fifteen thousand miles of travel a year, gives one hundred and fifty addresses and lectures in ten or twelve different states. The work is a big and satisfying one.



Some Achievements in the Department of Negro Work in the North

A WORK of great importance was accomplished in New York City, where the new Grace Church, under the leadership of Rev. A. C. Garner, has combined with the Harlem Church, thereby giving the colored group a compact organization of two hundred and fifty members and a church home and parsonage. This work is being widely presented by Dr. Garner and is meeting with a warm response.

Negotiations are being completed at Buffalo for a German Lutheran property, which is valued at forty-five thousand dollars. Painesville, Ohio, under Dr. O. H. McGowan, has dou-

bled its membership. A second church will be started in 1923 in the Black Belt of Chicago. Des Moines has called Superintendent M. F. Foust as pastor, and Los Angeles is growing rapidly under the leadership of Rev. E. E. Lightner.

The Convention of Colored Workers was held in Chicago in August. Rev. C. W. Burton was elected Moderator. Two informal conferences were held among the churches of the Middle West and one in New England, thereby promoting the spirit of cooperation and progress.

The Director of Negro Work in the North, Rev. Harold N. Kingsley, has



YOUNG PEOPLE OF MT. ZION CHURCH, CLEVELAND, OHIO

served as pastor of Mt. Zion Church, Cleveland, during the year. This church reports a gain of two hundred in two years. The budget for the year was \$7,200. More than eight thousand was raised. Two workers were added to the force and the community house was opened. The attendance averages three hundred.

Recently the church has acquired a most valuable property, purchasing the great Jewish Temple on the corner of East Fifty-fifth street and Central avenue. The purchase price was \$110,000; the building cannot be duplicated for \$250,000. There is a well-equipped reading room and a library which will hold thousands of volumes. There are adequate facilities for recreational work, including a gymnasium, pool tables, bowling alleys, basketball and all indoor games. There are shower baths, dressing rooms, lockers and storerooms. There is a good second auditorium with sittings for one thousand persons and a dining-room that will seat six hundred, besides a large and well-equipped kitchen. The building contains a pipe organ which would cost \$40,000 to

install. Their plans include the keeping of the building open every day and evening, and the schedule of activities will be large and comprehensive.

In raising funds for the new property, the church did remarkably well. Including the amount realized from the sale of the old property, about \$18,000, the church was able to secure pledges for a total of \$45,000. This, with the help of the Building Society and the aid anticipated from the Cleveland Union, will make possible the realization of their hopes.

The migration of the Negroes from the South is on again and it is probable that within the next decade over 250,000 may be expected to move North. It is the policy of the Home Missionary Society in dealing with the problem of Negroes in northern cities to concentrate on strategic centers and build up central institutions of real strength.

Director Kingsley, in addition to his duties in connection with this church, has been able to give special attention to work in other cities from Los Angeles to New England.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

June, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$6,789.05	\$8,244.63	.....	\$1,455.58
From State Societies	5,095.95	2,274.71	.....	.....
Total	11,885.00	10,519.34	.....	.....
Paid State Societies	1,570.06	4,267.66	.....	2,697.60
Net Available for National Work	10,314.94	6,251.68	.....	.....
Legacies and Matured Conditional Gifts...	\$6,536.51	\$18,927.68	.....	\$12,391.17

Three Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$32,912.37	\$38,736.49	.....	\$5,824.12
From State Societies	12,109.84	10,435.45	.....	.....
Total	45,022.21	49,171.94	.....	4,149.73
Paid State Societies	7,559.54	10,445.40	.....	2,885.86
Net Available for National Work	37,462.67	38,726.54	.....	1,263.87
Legacies and Matured Conditional Gifts...	\$23,614.80	\$49,475.54	.....	\$25,860.74

July, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$16,801.07	\$12,091.19	.....	\$4,709.88
From State Societies	2,745.14	3,878.21	.....	\$1,133.07
Total	19,546.21	15,969.40	.....	3,576.81
Paid State Societies	5,108.06	2,534.49	.....	2,573.57
Net Available for National Work	14,438.15	13,434.91	.....	1,003.24
Legacies and Matured Conditional Gifts...	\$5,540.08	\$9,830.55	.....	\$4,290.47

Four Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$49,713.44	\$50,827.68	.....	\$1,114.24
From State Societies	14,854.98	14,313.66	.....	\$541.32
Total	64,568.42	65,141.34	.....	572.92
Paid State Societies	12,667.60	12,979.89	.....	312.29
Net Available for National Work	51,900.82	52,161.45	.....	260.63
Legacies and Matured Conditional Gifts...	\$29,154.88	\$59,306.09	.....	\$30,151.21

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states are as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Our Job

Out of a hundred average Americans a certain proportion, say fifteen, are separated from the rest by a radical race difference, a distinction which is indelibly stamped upon their faces and which dyes every drop of their darker blood. Ten of them are Negroes, the other five represent the Indian, Mexican, Porto Rican and Oriental elements of our population.

These fifteen Americans stand not only apart from, but behind the remaining eighty-five. They are, on the average, weaker men, their economic condition inferior, their education poorer, their intellectual and moral standards lower and their experience of life more limited. Because of these serious handicaps they have but a meager share in the benefits of modern civilization, while at the same time they are an easy prey for the tempter, the plunderer and the oppressor.

The necessities of these, our own fellow citizens, make a powerful appeal to every Christian patriot; but effective effort in their behalf means a type of work that has peculiar problems and difficulties. It deals with special economic, social and temperamental conditions which require special treatment, trained workers and methods quite different from those elsewhere employed. For this reason Congregationalism has organized its service for depressed races in the home field as a special department, which it has put in charge of The American Missionary Association. To us it has also entrusted important work for the young people of the southern mountains and for certain Mormon communities in Utah.

The principal instrument used by the Association in this great special ministry is a widespread system of Christian education including colleges and secondary schools, industrial, agricultural and normal with elementary practice schools. These are located in all the southern states, in Nebraska, the Dakotas, Utah, New Mexico, Porto Rico and on the Pacific Coast. We also plant and sustain churches and Sunday Schools—we care for the suffering, and heal the sick in clinics, infirmaries and hospitals and we minister to social needs by helpful community service.

The total cost of this work in all departments for the year 1921-22 was \$913,693.60, our income for the same period was \$897,287.18, leaving a deficit of \$16,406.42. About one third of this income was supplied by the Congregational churches, women's and young people's societies and Sunday Schools. One hundred thousand dollars came from our students as tuition fees; the balance consisted of donations from individuals, legacies, matured conditional gifts, income from endowments, etc. *In order to meet the deficit carried over from last year and to continue our work on the present scale, we must have for next year an increased income of at least \$30,000.*

Our full share of the proposed Five Million Dollars for missions would enable us, besides the regular work, to erect five simple new school buildings, sorely needed—to rehabilitate half a dozen of the old ones; to secure educational equipment necessary to meet advanced standards, to employ additional workers in departments of Domestic Science, Religious Education and Physical Training and to make a beginning of school libraries.

Our Common Inheritance

THE Baccalaureate discourse at Fisk University upon "Our Common Inheritance," by President McKenzie, would be read with special interest if we could print it entire. Our limitations of space make this impossible, but we give in quotations a taste of its high excellence and flavor:

"We have called attention to the vast realms open to the mind of man. What a contrast we now see with the days of slavery, when the elements of education were forbidden to practically the whole body of slaves!

How shut out the slave seemed from the whole realm of intellectual delight and intellectual power! How narrow his world! How featureless his existence! And yet his intellectual estate was wonderfully similar to thousands of non-slaves round about him. As a matter of fact, as far as literary and formal education were concerned, his condition was much the same as the great bulk of all the western peoples—the so-called civilized peoples—up to very recent times. Industrial, political and ecclesiastical leaders have in historical times and in large numbers united to hold that much education was not only useless but individually and socially dangerous for the masses of men. This point of view is now officially dead in this country. Increasing multitudes are crowding into our schools. And yet what a tremendous volume of illiteracy we still have! How many thousands upon thousands receive little or no schooling! How many are still separated from their rightful inheritance!

"Our indignation rises where such injustice is inflicted upon the people by the will of those who have power in the State. But to a large extent to-

day this injustice is self-inflicted. The State today is increasingly compelling the youth to go to school. But how

many parents take their children out of school at the earliest possible moment! How many children refuse to go to school beyond the point of compulsion! See the stream of students shrink in numbers as they pass through the grades, move on into the high school, and trickle into the colleges! How many sell their birthright for a job!

For all practical purposes, we may truthfully say that the doors of en-

trance into the world of thought, into the glories of science and art and philosophy, are no longer barred by man against man. For the greater numbers of our vast population in America the door is ajar, and he who will may pass through and on, and may go as far as his own mind and his own spirit are determined to go.

"It's a wonderful thing that the poorest of men may inherit the wisdom of the ages, revel in the total achievements of all men, and enter the vast and eternal kingdom of the Most High. It's a stimulation to know that there is nothing beyond ourselves that has final power to prevent our entrance into the kingdom. Let us pray that our spirits may be right, our charity as broad as humanity, our soul as big as the universe of God.

"It is the soul and the soul alone that fixes man's inheritance. In order of time, it is first the natural and, after that, the spiritual. But in ultimate reality the spirit is of prior and of first importance. It is the spirit alone that counts. Without the right spirit, man's body has lost its steering wheel. Without the right spirit, man's mind fails of its highest destiny.



FAYETTE E. MCKENZIE

Notes from Our Schools

TALLADEGA COLLEGE, ALABAMA

By MISS CLARA STANDISH

LAST fall the college was deeply moved by the passing away of Dr. Silsby, who gave thirty-five years of service to Talladega College. In the words of one of our own graduates who was associated with him as student and afterward as teacher, "He was a missionary, but nobody ever heard him say so; he endured the hardships incident to his day's work, but nobody ever heard him talk about sacrifice when he met it. He was too much of a philosopher to insult his pupils by constantly reminding them of what he was giving up on their account. And thus, through teaching, by being, he helped to give character and distinctive spirit to an institution. Talladega College is still old-fashioned enough to take pride in being known as a missionary school." To me this strikes the keynote of what a true missionary is; he never talks about sacrifice. Those of the present-

far-sighted Negro, "May the day never come when the North ceases to give to the Negro people such teachers as Dr. Silsby."

Our teaching force is divided about equally between Northern white people and Negroes. I believe this is a happy combination of forces which works for good understanding between the races, a practical application of the spirit of brotherhood which we profess. Each school, with a mixed faculty, is a laboratory where race relations are being worked out. Contact between the races is needed for mutual understanding. In a school like ours, the students are in close touch with a race which has a heritage of culture and, at the same time, they receive the inspiration which comes from association with members of their race who have attained places of leadership. My message to you is that we always need

white people who are well prepared for service in their fields, white people who are so broad-minded that they never think of color, whose only aim is to help their students to realize their best.

In April last we all rejoiced in the dedication of Lyman K. Seymour Hall, a model dormitory for young men. This building fills a long-felt need in our college



GRADUATING CLASS, 1923, TALLADEGA, ALABAMA

day A. M. A. teachers who have had the privilege of knowing and working with the older missionaries have seen the very embodiment of unselfish service. In the words of the same

life. It was made possible by the bequest of Lyman K. Seymour, of Illinois. The chairman of the building committee was one of our graduates, a successful lawyer of New

Haven, Connecticut, who is also a trustee of the college. The success of the Talladega of a generation ago is demonstrated by the fine quality of the leaders developed as a result of its training. With such examples before us, how can we help being optimistic for the present students who are having so much better advantages?

On the cover of the April AMERICAN MISSIONARY is shown a corner of our chemical laboratory, the place in which I spend much of my time. Encouraging reports come from my former students. One of last year's graduates who ranked as a B-grade student in chemistry here, is doing excellent work at the University of Chicago. Because most of the Northern universities are slow in accrediting Negro schools, it was necessary for him to be examined on all his pre-medical work. We rejoiced with him when the news came that he had passed it all with a grade of A. In view of the record made by our students, we are hoping soon that our graduates will be admitted to graduate standing in any Northern university.

The future looks bright for Talladega. The trustees have a compre-

hensive plan for its development. This summer a men's gymnasium will be built, and in a year or two we trust that the long-dreamed-of Silsby Science Hall will become a reality.



TALLADEGA, ALABAMA

Standards are being raised along all lines. Entrance requirements are being increased, and requirements for graduation are becoming more rigid, so that the unfit are being eliminated and the ambition of the better students is being stimulated.

One of the factors which helps the administration in this respect is the Belles Lettres Club, organized twenty years ago, and composed of college men of high character and scholarship. It meets weekly and discusses current topics and literary subjects. Once a year it gives a banquet known as the Symposium, at which guests are present. This occasion gives a training in social usages which means much to the students.

WILLCOX ACADEMY—VERNAL, UTAH

By MRS. GEORGE A. DOWNEY

Our senior class graduated nine, which is the largest number of graduates in the history of the academy. Two of this number are Mormons, one a Catholic and five are from Congregational homes, while one is the daughter of an Episcopal rector. This year, about fifty percent of our students are from Mormon homes. We have often been surprised to have students come to us in preference to the

Mormon Academy; some of them openly state that they do not care to spend five hours each week in the study of Mormon theology. (This is compulsory, or they must lose credits thereby.)

One young Mormon girl rode five miles on horseback each morning to school, no matter if the thermometer registered several degrees below zero, or the snow many inches deep, or the

mud half way to her horse's knees—none of these things prevented her coming. She lives in a small, three-room house, and cares for three young sisters. Her mother died several years ago, and her father married a young woman who would not care for his young children, so he pays their bills, but has no fatherly interest or care. Just now the oldest girl, of seventeen, is very sick with pneumonia.

Numbers of our students who come to us from very poor homes, away out over the desert, are willing to work for their room and board. This takes most of their spare time and yet they are so earnest in their efforts that they are making great progress in our school work. One of them won free scholarships this year. A fine boy (from a Mormon home) said recently, "I love Willcox school so well that I am sorry I am to graduate next year." One Mormon mother said to

me, "My children have never attended any other school, and I mean they never shall attend any other." I could cite many cases where the errors of Mormonism have been gradually and surely punctured by the quiet influence of Willcox Academy, which is the only school in the county—yes, the only one for over one hundred miles in all directions that fits its students for college.

Without Willcox Academy all students would be obliged to attend the Mormon Academy, or go away from home, perhaps one or two hundred miles, and attend school, even then permeated with Mormonism, for even our public schools all over the state are more or less under a secret Mormon influence. Every dollar spent on the work at Willcox brings incalculable returns in awakened and enlarged human lives. Oh, it is good to see these splendid boys and girls grow!

SAN MATEO MISSION, NEW MEXICO

By MISS ANNA SWANSON, Teacher

I am happy to report that the work is moving along nicely, and is being blessed by the Lord. Already we can see some fruits from the seed sown this year, and it does not have the appearance of only a mushroom. The

sible. It could not be done without you.

We are not the only ones who notice that the children in our school are becoming more and more Americanized each succeeding year. Many of them speak the English language quite well, considering that they speak scarcely a word of English outside of school. In an entertainment we gave a few weeks ago, they did so well that several who heard them said that had they not known the children they would have thought many of them were Americans. We discovered that one of them, a fifth grade girl, has decided talent in oratory. She recited with gestures "Barbara Frietchie" as well as most American children could do it. Six of the older girls, third and fifth grade, gave "America" in pantomime, and did not make one mistake. Eight older children, from the third, fifth and seventh grades, gave a flag drill, singing "Marching Through Georgia" while giving it, and all without an error. A seventh grade boy



SAN MATEO SCHOOL

children are growing in character, which is the ultimate aim of the work—yours and ours. We are sure that you will have a larger share of the profits than you realize, for you all, by your investment of interest, means and prayer, make the work here pos-



SAN MATEO SCHOOL

recited Lincoln's Gettysburg Address. One little boy impersonated George Washington; his courtly manners and his speech, given first in English and then in Spanish, "took down the house."

The little ones gave an operetta, "Mother Goose." They were wonderful in it! Few American children could have done better. They learned twenty-eight songs for that part alone, and sang them well. They acted their parts remarkably well, too, for such small children, some of them being only about three years of age. All were dressed in special costumes. The king (first grade) and queen (third grade), a substitute, looked quite regal. The court jester kept everyone in the audience laughing and guessing what he would do next. Twenty-four small children took part in this operetta, and all learned much English by doing so. We often hear the children singing these songs and quoting from them in their homes or on the streets even yet. We mention this to give you some idea of the capabilities of these children, all of them Mexicans.

Nearly all the children in our school

sing well. They know a tune after hearing it only two or three times. The older ones sang on Easter Day the song beginning, "Christ, the Lord, Is Risen Today, Alleluia." We are teaching in both the Sunday School and the day school as many passages of the Bible as possible; also some prayers which we hope will help to build character. We see a marked improvement this year in the self-control of the children.

The Sunday School is not as large as we would like to have it, as nearly all the children here are Catholic; but those who do come are intensely interested. Some have not missed a Sunday during this school year.

We also started some meetings as our Mexican preacher does not come out here more than two or three times a year. Those who can do so take turns leading, and considerable interest is manifested. We believe that the Lord is blessing and using this work to help bring the people into the kingdom. Three new members have come into the church during the past few months (all Catholics), and one child (also a Catholic) has been consecrated, to

show that the mother took him out of the Catholic church when she came into our church. He had been baptized in the Catholic church. We hear that several more wish to enter when the pastor comes again. Two young men say they wish to join as

they see how much it helps a certain young man to be in our church. The Catholics here now say that the Protestant church *was* dead, but that it has come to life again. We praise the Lord for this! Pray that it may remain alive.

BLANCHE KELLOGG INSTITUTE - SANTURCE, PORTO RICO

By MRS. OLIVE A. PYLE, *Teacher*

Blanche Kellogg Institute is beautifully located, surrounded by trees and shrubbery, the beauty of which cannot be imagined. It needs to be seen to be appreciated. The flamboyant trees with their fern-like leaves and beautiful flowers, mango tamarindo, cocoa and royal palms, bread fruit, almond, moca, orange and lemon trees, acacia, the variegated shrubs and plants with their beautiful blossoms—these beautiful trees and flowers in addition to the delightful climate make Porto Rico a very desirable place to live.

But of far more importance than the beautiful surroundings or the delightful climate is the work of the school with the native girls. We have twenty-eight resident girls, full capacity, representing the seventh and eighth grades; also first, second, third and fourth year high school, ranging in age from fourteen to twenty years. They come from all parts of the island; also from Vieques and Culebra, two small islands between Porto Rico and the Virgin Islands, a selected group of girls sent here to receive a high school education, and in addition to this a practical training in domestic science and house management to prepare them to take care of a home and teach others how to care for one. This branch of the work is one of the greatest needs in Porto Rico today—how to care for a home, and really do it with economy, system and cleanliness.

These girls are as intelligent, ambitious and energetic as the high school girls are in the States, and just as good looking. There is a loyalty among them to each other that I have

never seen equaled anywhere. They are kind, extremely eager to learn, respectful, modest and just. These are girls whom it is a very great pleasure to teach, who respond quickly and from whom we get results. I am more than pleased with the progress they have made during the few months I have been with them. My work with them is a mutual pleasure, I assure you. They come to me with their heartaches and their joys, and they find a listening ear when they slip quietly to my room to ask for a little help on current events and explanation of some part of the English lesson that is not quite clear before they go to class; some problem in arithmetic or algebra; a quiz before examination, or a few new words and how to use them. How much they appreciate these little helps!

Some of our girls have neither father nor mother; they are sent by the missions of the different churches. We have United Brethren, Presbyterian, Baptist, Methodist, Church of Christ and Catholic, and you would never know one denomination from the other in our work here. They all take an active part, for they are here to become teachers and leaders among their own people when they have finished. This is a wonderful work and a wonderful opportunity to teach these people to help themselves. With our present force of teachers, we could care for one hundred girls. Each week we have to refuse requests for admission because we can accommodate no more; but we hope in the near future to be so situated as to be able to take care of one hundred or one hundred and fifty girls.

TOUGALOO—THE DOOR-OPENER

By WILLIAM T. HOLMES

If you were a colored youth of college age in Mississippi, slim enough would be your chance of a college education at public expense. Tougaloo College, therefore, steps in to give you your chance, at the smallest possible private expense, only \$16.00 per month, for tuition, board, room, heat, light, laundry. You could get your regular four years and your degree of A.B.; or in two years you could get a College Teacher Training Course diploma with a First Grade State Teacher's License, good for two years without examination. Because the college department is not large, its students get individual attention in full measure. Never the less it ought to be larger and the A. M. A. ought to be enabled to make it larger. With a colored population of 935,000 strong (1920) Mississippi ought to boast of at least one full-fledged college for colored youth.

If you were a colored youth of High School grade in Mississippi, your chance of a High School education would be somewhat better, provided you were living in one of three cities or large towns, or in one of the seventeen counties boasting of County Teacher Training Schools. But even so, you might not get a full twelve grades at public expense, your chances for industrial training would be limited, some of your teachers might not themselves have been through High School. The criticism of Mississippi is fair, that though it supports forty-nine County Agricultural High

Schools for white youth, for colored youth it supports not one. Though there are in the state seventeen County Teacher Training Schools for colored youth, not all of them carry twelve grades of teacher preparation, and sixty-five out of eighty-two counties have no such schools at all. But like an oasis in the desert, Tougaloo College Academy pours out the water of intellectual refreshment to colored youth thirsty for High School training. It is a twelve grade, high standard, Manual Training High School. And the fact that last year thirty-four of Mississippi's eighty-two counties

sent boarding pupils to Tougaloo Academy, paying each \$15.50 per month for tuition, board, room, heat, light, laundry, proves the value of its service to the state's 300,000 children and youth of



LEARNING TO BUILD

school age.

If you were actually admitted to Tougaloo Academy, you would have a chance to choose—in addition to your regular required studies—one of these seven specialties or courses, Agricultural, College Preparatory, Commercial, Home Economics, Mechanical, Musical, Teacher Training.

Most popular this year is the College Preparatory course, for the minds of young colored people are just now mightily stirred by the ambition for a college education. Partly this is one phase of the general stirring up of things caused by the Great War; partly it is due to the colored people's increasing financial resources; partly it is a natural reaction against over-

emphasis on industrial education. For rightly or wrongly, industrial education has been interpreted by many colored people, as by many white people, as intended to make colored people more useful to white people. Now, therefore, rightly or wrongly, young colored people are determined to get a college education, if they can, as the symbol of that which will make them worth while to themselves. What kind of an education would you be likely to choose, if you were a young colored youth?

The tremendous demand for office workers during the Great War gave a multitude of such positions to colored people, so that as a preparation for such positions the Commercial Course was for a while the most popular at Tougaloo, and in a measure it retains the momentum of that popularity. It may well be noted here that Elementary Bookkeeping is required of students of all the courses except the College Preparatory, in place of much of the purely formal mathematics. Colored people need the protection of the knowledge of keeping accounts.

Through its Teacher Training Course Tougaloo College Academy gives its state peculiarly valuable service. During the whole fifty-four years of its history, indeed, it has been able to boast of its educational leadership, and this is now extended to other states than Mississippi, and even to

some cities in the North. The First Grade Teacher's Licenses, good for one year without examination, given by the Board of Education to Academy Teacher Training Course graduates, tell how highly its work is valued in its own state.

Music is more popular at Tougaloo than any one branch of study. Private lessons in Pianoforte or Vocal Music or both are taken by a very large number of pupils, as extras in addition to their regular academic studies. And those of special musical talent may make the Musical Course their specialty. If you were a student at Tougaloo you would join with zest in the melodies which the colored people love and which they know how to make loved by everybody.

If you were a young man student at Tougaloo, you would have a chance to learn the use of tools. Either you would buy materials and make articles for yourself, or you would take part with others in doing much of the wood work needed on the buildings.

If, on the other hand, you were a girl, you would learn how to become a home-maker. You would learn Sewing and Dressmaking, and on graduating would make your own graduating dress. You would learn Cooking and Practical Housekeeping. At Tougaloo you would not be able wholly to lose sight of the fact that home-making is fundamental for our civilization.



The Churches as Avenues of Inter-racial Good-will

By GEORGE E. HAYNES, PH.D.

RACE problems are religious problems and require the application of Christian ideals. The relations of the white and Negro people of America bring concretely to us today the problems of applying brotherly good-will, understanding and Christian co-operation in race relations and that of abolishing the evils growing

out of violence and exploitation.

The Christian churches of America are the organized channels through which the greatest expression of the ideals of such inter-racial good-will can find practical application in the community life of the two races. It is fitting, therefore, that the churches observe Race Relations Sun-

day and give special attention to the ideals of brotherhood for which they stand. On such a day we may plan how those ideals may be more effectively translated into cooperative action in our communities.

The churches have great organized resources at their command for this service. In the first place, the Negro churches are by far the greatest agency we have in America for influencing the life of the Negro people. Today there are about 40,000 Negro churches with nearly 5,000,000 members; they own property valued at more than \$80,000,000. In 1918 there were over 35,000 Negro ministers. One of the striking facts about the Negro church organizations is that more than eight-tenths of the Negro church members are enrolled in distinctly Negro denominations. Two of those denominations are more than one hundred years old and two are about fifty years old. All of them are managed, supported and controlled by Negroes. There are more than 6,000 Negro churches with over half a million members in denominations of white and colored constituents.

Negro churches have developed many of the outstanding leaders in the history of the race. The Negro church has been and is today the great socializing and elevating agency of the Negro people. Their churches are life blood to the group. Through them they are giving expression to a type of good-will and neighborliness that needs to be met only half way to be fruitful of a brighter day between the races in America.

There is no brighter page in the history of the Christian Church than the record of some of the great denominations made up mainly of white churchmen of America. From the days when the Quakers of Pennsylvania held that no Christians could conscientiously keep their black brothers in bondage, from the time when the missionary societies of the several denominations began to spend millions for the education of the freedmen, to

the present day, there have been thousands of white churchmen who have sacrificed, worked and prayed that justice and good-will should obtain between the races. They have looked forward to this day when their darker brethren might be received upon terms of Christian fellowship. The great size and value of the church buildings and parish houses, the millions of the members and the scope of the far-reaching activities of the various denominations are too well known to require repetition here.

What are some of the things before the churches in this situation? Among others, three tasks stand out:

First, the churches should, by all the means at their command, hold up the Christian ideal of relations between the races. By precept and example the churches can lead their own members to believe that mutual respect, friendly cooperation and positive good-will—the Christian way—really enable men and women to work out whatever problems confront them.

Second, the churches have the task of arousing the conscience not only of church members but of the citizens of the nation about their obligations and responsibilities for their neighbors, white and black.

Third, the churches have a responsibility for putting down the evils that threaten our life and our liberty and the peaceful relations between the races. Chief among such evils today is lynching. Mob murder mocks Christian ideals. The mobbing and lynching of men and women flouts the very principle of human brotherhood for which the churches stand and is a menace to the ideals they proclaim. We need to reiterate that the churches have a strategic opportunity to demonstrate under most favorable conditions that Christian good-will can and does solve the conflicts of interests between races. The relation of the white and Negro races in America furnishes unique conditions for such demonstration.

Bexar Again

By H. S. BARNWELL, *Superintendent*

AFTER a run of four hours the train made what was, for me, the final stop. With my hand bag, brief case and typewriter, I alighted.

"Going to Bexar, Parson?" a coarse voice queried. "Take you for \$4.00. Stand over there." But our local pastor had already arranged for my trip and the chauffeur, with another white passenger, was awaiting me. "Get in

awaiting the arrival of the Superintendent and despite the unusually inclement weather for three days we had a most inspiring conference. Enthusiasm ran so high that at the final meeting the people voted unanimously to repeat the conference during the month of August, when even larger numbers might have the benefit of it.

I am showing here a picture of the old school house and the one recently built by our energetic and untiring pastor. It is indeed the most beautiful and modern building in the community and the pride of our heart. But when I recall the sacrifices that made it possible; for the men, long and dreary days in the woods felling trees; women, walking miles with simple meals to sustain hus-



BEXAR, THE OLD SCHOOL HOUSE

the back, Parson. We are ready." I had scarcely obeyed and closed the door of our little "John Henry" when a strong hand reopened it and a voice even more coarse shouted, "Get out of here!" And to the driver, "How dare you take my 'nigger' from me?" For a few seconds a dreadful storm prevailed and I expected the end any moment. Having lived in the South all of my life, I knew that my only safety was to sit calmly while the two white gentlemen were settling an important issue and passing judgment on me. The storm finally ceased, and with many striking adjectives accompanied with glances even sharper than razors the driver with his two passengers was allowed to begin the trip to Bexar.

Pastor and friends were anxiously



BEXAR, THE NEW SCHOOL HOUSE

band, father and brother in their labors; children, scantily clothed, and without shoes even in January, but all happy in the thought that out of this suffering there would arise a school house their very own, and to bless even unborn children. I never recall these hardships without quietly shedding a tear.

I left Bexar this time happy in the assurance that the American Mission-

ary Association and the Extension Society which had sent me to these, my humble brethren in the backwoods, thirty miles from the nearest railroad, had actually helped and strengthened as never before. But I had scarcely reached home and settled down to my correspondence when a letter bearing startling news was handed me. Our pastor had not only succeeded in building a school house in his own community but heard the Macedonian cry in a neighboring one as well, and a second modern building for Negro children was being erected. Inclement weather and impassable roads prevented the pastor and superintendent from answering during my visit a second call from our people in a town twelve miles away. However, this visit was made at a later date and our minister aroused this last community to action also. To our great surprise, there were those who did not look kindly upon these activities for the religious, moral and intellectual welfare of our people and my letter told of a note from the well-known Ku Klux Klan, informing our pastor that he

had built enough school houses and held enough meetings and it was now his move. He was warned to leave at the expiration of the school year or take the penalty of staying. Feeling that there were enough godly people even in this place to stand behind the kind of program Congregationalism was putting over, I urged our man to stand firmly. A meeting of the best citizens, white and colored, was called and a unanimous vote of approval given this colored leader. That Unseen Hand has safely brought us through a second storm.

Shall we remain at Bexar? The Extension Committee of the Alabama Conference has voted the money for part payment on the lot where we hope soon to erect the Second Congregational church and a home for the minister. My prayer is, that God will open the heart of some donor that we may have for this station a missionary car, not only to enhance the larger usefulness of our pastor but to save our friends, the chauffeurs, from squabbling over each other's "niggers."



A Day with an A. M. A. School

By LUCY B. CRAIN

THE six-thirty rising bell reminded me that I was away from home, and when I became fully conscious I realized that I had the pleasure of looking forward to a day inside an A. M. A. school in the South.

With eager anticipation I arrived in the dining-room in time to watch the boys and girls march in and take their places at the long tables—girls and boys together with a student at each end of the table acting as host and hostess. The teachers, some colored and some white, sat at a separate table in the same dining-room, adding perhaps a touch of dignity without putting too much restraint upon the usual light-hearted conversation carried on by the young people.

After breakfast the students scattered to attend to bed-making, sweeping and general housekeeping and yard duties, which went towards their hour of work in part payment of their tuition as well as giving them practical experience for home-making. Our schools are not intended to pauperize the people but to teach them how to help themselves, and every pupil must pay something towards tuition. I stood by the roadside and watched the boys and girls, most of them very happy and light-hearted, streaming in from all directions, for there were day pupils as well as boarders.

At nine the bell called all to the assembly hall where the principal took charge of the morning devotional ex-

ercises. After the reading of scripture and a few remarks the children recited a passage from the Bible and then the music teacher took charge—and such singing! The Negro melodies, with the solo parts taken by some selected students or the teacher, were sung with such sweetness and feeling that I was almost overcome by emotion. The same rhythmic march that ushered the students in was played for them to file out to their respective class rooms. And now the real work of the day was about to begin and the regular school teaching schedule was soon under way. Classes from the first primary through the high school were in session. Home lessons had been prepared and recitations were being carried on in much the same manner as in any northern school. Music, games and hand work formed a large part of the first grade curriculum, and the children were keen with delight over every new accomplishment. With the advance in grades specialists began to appear, and with the text book and teaching of academic subjects was combined an hour in the shop where practical carpentry and cabinet-making were taught. The girls were formed in groups working under the domestic arts teacher, making bags, aprons, undergarments, simple fancy things for the home, and even dresses. A project lesson was going on in the fields, and the practical lessons of farming were being taught by a genuine farmer who was teaching the boys how to make the soil pay for itself and incidentally helping to pay the bills of the school.

From the schoolroom I went to the laundry and found a class of girls actually washing and ironing under supervision. Then to the kitchen where another group was preparing the lunch superintended by the domestic science teacher, while still another group was setting the tables. Half a dozen girls were taking their turn at preparing lunch for the day students—a simple lunch it was, com-

posed mainly of soup and dessert, but it supplemented what had been brought from home. The tables were set with great care and the girls were taught to play hostess and act as waitresses, all of which they did with much dignity and grace.

None of this special work seemed to interfere with the routine school work but was fitted in as a part of it after careful planning by principal and teachers. Before I realized it the lunch bell rang and boarding students and teachers assembled again in the dining hall.

The first part of the afternoon was taken up much as the morning had been, but this was a special day and the parents were invited to a meeting after the dismissal of classes. The bell of the combined chapel and schoolroom pealed out a welcome, loud and long, and mothers and fathers, aunts and uncles came pouring in to hear a man speak who used to live in their town as a boy and who was a graduate of the school. This gave teachers and parents an opportunity to meet most informally and become better acquainted.

It was four-thirty and recreation time had come—for some it meant playing games in the yard, or a quiet reading hour, and for some, alas, just nothing at all, and those are the children that need to be taught how to play. At six we were all ready for the supper, and as this happened to be Wednesday, it was Bible night, and after the meal was over each teacher and pupil in turn recited a verse.

After supper the boys and girls went to their respective dormitories and to their rooms for a study hour, and at nine the bell announced that bed time had come and lights were out. Not bed time for the tired teachers, however. There were no movies, no theatres, no stores easily accessible, but they had spent the evening with each other and their books, and now they must prepare for the morrow's lessons before their day came to an end.

Negroes Say Why They Leave the South

THE following statement, taken from the *National Republican*, has been issued by a committee of representative Negroes of Jackson, Miss.:

Having been informed that the object of your meeting is to take steps to try to stay the present exodus of Negroes from the State of Mississippi and being ourselves property holders, citizens of the State and most deeply interested in the future welfare of the commonwealth, realizing that anything that is detrimental to the common good of the State is equally detrimental to us, and being Negro citizens ourselves, we beg to submit the following as a few of the many reasons which cause the Negro to be so induced to leave his native State:

(1) The Negro feels that his life is not safe in Mississippi, and that it may be taken with impunity at any time upon the slightest pretext or provocation, by a white man.

(2) The record filibuster, vote and defeat by the Southern representation in the last Congress of the Dyer anti-lynching bill has caused the Negro to believe that the South is irrevocably determined to perpetuate therein lynch-law and mob violence.

(3) The Negro has generally despaired of obtaining his rights as a citizen in this section. He has lost faith, and the following facts all tend to force him to this conclusion:

(a) While he realizes that the law on its face is fair, yet he feels that when it comes to an application of the law to him, only too often it is but a dead letter.

(b) He realizes the fact that though he is equally taxed with the white man, he gets only too often but few of its benefits, and that while all school money, under the law, should be divided equally, he gets only about one-twentieth of his share, or, in other words, for every dollar of public funds spent for the education of the Negro child in the State of Mississippi there are about \$20 spent

for the education of the white child.

(c) That there are more than one thousand high schools in the State for whites, while there is but one such public school in the State maintained for Negroes.

(d) That though there are about eight hundred consolidated rural schools in the States for whites, there is not one for Negroes.

(e) That though more than \$100,000 is spent monthly for the transportation of white children to and from school, not one dollar is spent for Negro children in this way.

(f) That the wage paid Negro teachers is wholly insufficient to induce competent teachers, as a rule, to teach Negro schools.

(g) That though all schools for whites are built out of the common fund, raised by the taxation of both white and black, the Negro is called upon by the State, through its representative, to solicit charity, to build his own little meager schoolhouse out of his own personal funds, supplemented by philanthropy wherever he may perchance find it.

(h) Though there are fifty-odd agricultural high schools supported by the State for whites, there is not one such school in the State for Negroes.

(i) The State of Mississippi sent more Negro soldiers to the World War than white, but the Negro boys on their return home found themselves with no more voice in the State and Government for which they fought than the German enemy whom they helped to stay from American soil.

(j) The Negro generally finds himself wholly excluded from all jury service whatsoever and from all participation in the State and national Government under which he lives.

(k) In our humble judgment there is no hope whatever of bringing back the Negroes who have already left the State, but the only hope now lies in taking proper steps to retain as many as possible of those who are here.

The Anti-Lynching Crusade

THE crusade against lynching gains in force and urgency. Educational leaders in the South are increasingly insistent on the suppression of mob violence, the observance of law and the practices of civilized life which shall be in harmony with real American ideals. Recently eighty-three leading educators in southern states joined in the following resolution:

"We, the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching.

"We furthermore urge upon our state legislators and executives to enact, if necessary, and persistently to

enforce such laws as will tend to put a stop to this species of lawlessness."

A group of Christian white women of Louisiana, meeting in New Orleans recently, expressed their convictions as follows:

"We register herewith our protest against the barbaric custom of lynching, which arouses violent and unchristian passions, brings law in disrepute, is inhuman and brutal and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard for law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood."



A Questionnaire

DR. WATERHOUSE, of San Francisco, whose grandfather was one of the pioneer missionaries to Hawaii, in a questionnaire got the following replies. They are both significant and interesting.

It was not his purpose to advocate, in any sense of the term, an open door for Oriental immigration. The sole reason for making this investigation was to get some first-hand, verified information as to the trend of thought and life in the second generation of Japanese in California.

CAN THE JAPANESE BE ASSIMILATED?

The Japanese in this country will not be assimilated by inter-marriage, but the second generation is apparently being assimilated in a cultural and social way, adopting American ideals, standards of thought, living and character.

Sixteen hundred replies from Japanese children under fifteen years of age, who were born in this country, to a questionnaire show:

That practically all are attending American public schools.

Nearly two-thirds are attending Protestant Sunday Schools.

Thirty-five per cent gave their religion as Christian.

Nineteen per cent were Buddhists.

The rest gave no answer.

Three hundred and forty-two replies from American-born Japanese, between fifteen and twenty-two years of age, representing forty per cent of the Japanese of that age, born in California, show:

Fifty-one per cent were attending or planning to go to high school.

Fifty per cent were expecting to go to college.

One-half were Christians.

One-fifth were Buddhists.

No answer was received from the rest.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for June and for the nine months of the fiscal year, to June 30.

RECEIPTS FOR JUNE

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	9,684.23	6,014.69	8,259.20	23,958.12	4,038.31	27,996.43
1923.....	10,052.86	5,096.36	11,576.04	26,725.26	5,346.47	32,071.73
Increase.....	368.63	.....	3,316.84	2,767.14	1,308.16	4,075.30
Decrease.....	.....	918.33	.....	.....	.....	.....

RECEIPTS NINE MONTHS TO JUNE 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	177,728.19	68,970.18	15,001.91	261,700.28	40,523.39	302,223.67
1922-23.....	175,584.91	73,412.91	9,520.59	258,518.41	43,220.23	301,738.64
Increase.....	.....	4,442.73	.....	.....	2,696.84	.....
Decrease.....	2,143.28	.....	5,481.32	3,181.87	.....	485.03

Designated by Contributors for Special Objects Outside of Regular Appropriation:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	4,072.23	4,654.82	50,193.36	58,920.41	800.00	59,720.41
1922-23.....	4,734.70	6,529.73	58,286.17	69,550.60	.....	69,550.60
Increase.....	662.47	1,874.91	8,092.81	10,630.19	.....	9,830.19
Decrease.....	.....	.....	.....	.....	800.00	.....

SUMMARY OF RECEIPTS NINE MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations	302,223.67	301,738.64	.....	485.03
Designated by Contributors	59,720.41	69,550.60	9,830.19	.....
TOTAL RECEIPTS.....	361,944.08	371,289.24	9,345.16	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1923

Income for June from Investments.....	9,235.13
Previously acknowledged	52,268.25
	61,503.38

FORM OF A REQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Congregational Church Building Society aids churches in their building crisis. By its grants or loans it helps to complete the house of worship or parsonage.

It does not assist in paying ministers' salaries. It does not help a church meet its running expenses. Its aid is only for the physical equipment.

Through this Society all the churches of the denomination come to the assistance of sister churches in need. They help shelter both church and pastor.

Regarding its funds as trust funds, it carefully protects to the denomination all its grants and loans, in the only way which experience has shown to be safe, by a mortgage upon the land and building, which mortgage is released if the money is returned.

It has helped to house more than nine-tenths of our churches in the Middle West and on the Pacific Coast, besides giving large aid in the East and South.

Beginning with frontier work, it now aids in both city and country, in university towns and mining camps, among Negroes and new Americans, for young churches and for older churches in peril of disaster or death.

Budget for 1924

The budget of the Congregational Church Building Society for 1924 can be estimated only on the basis of the present typical docket of cases before the Society. Only the figures for the grants are given below as the contributions received through the apportionment constitute the grant fund, which alone is considered in making up the Budget for the apportionment. The present docket is as follows:

Six New England Churches.....	\$20,000
Seven Churches in the South.....	13,950
Four "New American" Churches (Armenian, Slovak, etc.) ..	16,700
Twelve Churches in the Pacific Coast District.....	31,750
Seven Churches in the Middle Atlantic States.....	35,000
Eighteen Churches in the Middle West.....	49,250
Colored Churches, New York, Buffalo and Cleveland....	27,500
Hawaii	2,000
Canal Zone (Union)	5,000
American Church, Paris, France.....	5,000
Lansing, Michigan, "People's" (Special).....	5,000

Total Grants for six months' work..... \$211,150

The total sum here is substantially one-half of the amount we ask as our share of the apportionment for the next six months and by that time applications now developing through correspondence for an equal amount will actually be on the docket for the following six months. This will hold good for any given year. Thus, to take care of the grants for the year 1924 we need double the total above given, or..... \$425,000

Our Church and Parsonage Loan Funds received
last year available for loans..... \$319,220

Total needed for 1924..... \$744,220

A Cross Section of Our Church Building Work

A CROSS section of the Woolworth building would not show everything in that great structure, but it would give an inside view of the rooms of each of the many stories that make up that edifice, and show what is going on. A cross section of our Church Building work will show what is happening on a particular Sunday in the many thousands of buildings we have helped to erect, from Ellsworth, Maine, to San Diego, California, and from Key West, Florida, to Valdez, Alaska.

In this vast field you may see Sunday forenoon many hundreds of church bells swinging in the steeples and towers we have helped to erect. Hundred-pound bells ring out with a clear tenor, eight-hundred-pound bells with a sonorous bass, summoning the people to the house of God for worship. Many of our churches are not equipped with bells, depending upon clocks and wrist-watches. But conscience rings the bell for them, and they go to church by thousands all over the land.

Soon after the church bells there is a mighty scurrying of feet as the children and young people pour out of the homes and hasten to the churches in New England villages, in Middle West towns, in prairie settlements, in mountain communities. They are going to the Bible Schools in rooms we helped to provide. Of the thousands of schools, in the nation-wide area, many have the latest and best modern methods of religious study.

At eleven o'clock the church service is in full swing. In the more than two hundred and sixty churches built by our aid in New England they have just finished the anthem and are receiving the offerings, for they usually begin service at half after ten. In most of the churches west of the Hudson River they are just singing the doxology, as service begins promptly at eleven. Many of the

churches are well filled; many others are only partially filled. Taking our Congregational host as a unit, a chorus of more than five hundred thousand voices lifts up its hymn of praise to God every Sunday morning in our churches.

As this happens to be the first Sunday in the month, a multitude of our churches, all the way from the Connecticut to the Columbia river, are making it Communion Sunday. In this Ohio church (as in hundreds of others) a group of happy fathers and mothers have brought their little ones to the church for consecration to the Christian life in baptism. The hands of loving pastors were laid upon more than 22,000 of them last year. They are beautiful reminders of the time when children sang their Hosannas to our Lord as he rode into the Holy City.

This is the day in more than a thousand of these churches for the reception of new members. See them moving forward toward the pulpit as their names are called—a dozen in this church, twenty in that, forty in another, sixty in another, even a hundred in yonder church. It is a touching and beautiful scene as they dedicate themselves to service under the Captain of salvation, and receive the pastor's welcome. More than 75,000 a year thus declare themselves ready for the service of the King; we ought to make it 100,000. "Like a mighty army moves the church of God," and we must multiply recruits. The majority of the churches they join owed their present or their first building to the helping hand of the Building Society.

The prophetic message of our thousands of preachers is then given from the pulpits, to be translated by those who hear into character and earnest effort to make a better and happier world. The potency of these gospel messages in helping to make a safe

and Christian America cannot be overestimated.

Then follows the Feast of Remembrance, in that simple communion service in which the followers of our Lord renew their fellowship with him and with each other as they recall his matchless love and self-sacrifice. In this memorial hour hundreds of thousands of lives are rededicated to the task of making the spirit and the ideals of Christ a transforming power in the world. The church which is hallowed by such an event becomes a moral powerhouse of inexpressible value to the country.

The evening hour brings another host to the church—young people this time. See the loyal members of Christian Endeavor Societies or Young People's Associations in Wisconsin and Montana and Oregon! What eager interest in their faces! Listen to that wide-awake group in our church in Tucson, Arizona; how well they sing, and how earnestly they speak of the verities of the Christian Faith! They are training themselves for splendid life-service as "fellow-workers with Christ" for the salvation of the world. It kindles one's optimism to get a glimpse of this vast company of youth all over our land preparing to fling their strength and enthusiasm into the great work of helping the Master to transform the world into a Kingdom of heaven. They are the church of the future.

The bells are ringing again and new congregations are swarming into our thousands of churches for evening service. The congregations are different from those that gathered in the morning, and the service is more elastic to meet different needs. Yonder in Michigan the pews are crowded

with young women to hear the minister on "The King's daughter is all glorious within." In that Nebraska church battalions of young men are intently listening to leaders of a Forum on "What is the matter with the world today?" In an Illinois church an augmented chorus choir is rendering Handel's "Messiah," while in a South Dakota church a similar chorus is giving Gaul's "Holy City." In scores of churches the story is being told of our missionary fields in India or China or Georgia or Idaho, and colored pictures vividly illustrate the work.

On some frontier fields or in the

suburbs of growing cities, we may see groups of families who have as yet no church building at all, but are planning to get one. They know it means generosity and great sacrifice on their part, but they are ready to go down deep into their own pockets, and

they are voting to ask the Building Society for a grant and loan to help them through.

In other places this is dedication day. The new house of worship is completed and is packed with a delighted people to rejoice in the consummation of their hopes. They have prepared a great program, the finest music, the best oratory, distinguished guests. The people have put themselves and their money into this house of God, and they joyfully consecrate all to the worship and service of the heavenly Father.

What marvelous variety in the scene, as we look into the churches that stretch across the Continent! Are they worth while? What a tremendous moral power they represent! Must we not greatly increase our work to keep up with the growth of



IN MINNESOTA

population? Our surveys show that there are still many thousands of un-churched communities.

But this is not all. You are invited to dine at the parsonage after morning service. If you cannot distribute yourself so as to get into all the 1,774 ministers' homes we have helped to build in the last forty years, let us look into some samples. In this Minnesota

mansion you find father and mother and six children gathered around the table. John and Mary are just home from Carleton College, where they are working their way while preparing for larger life work. John hopes to be a Rhodes scholar in two years, while Mary is a student volunteer and has her heart set on going as a missionary to Japan. It is a happy circle around that table, but no time must be lost, for father has to drive fifteen miles to his country appoint-

ment to preach at three o'clock and then get back for evening service. This home is a nursery of Christian character. Every child in it is pledged to the Christian life.

In that Colorado parsonage there is an air of hushed excitement. People are going about on tiptoe. For a baby was born in this home this morning. Mother and child are doing well. The ladies

say baby looks just like his father, and they are sure he is a "born preacher." Many of our most successful ministers come from such manses. In yonder California parsonage there is excitement of another kind, for a young professor in an Eastern College has lost his heart to the lovely daughter of the house and has come to claim her for his bride.

These manses are centers of an ideal home life. Are they worth while? Shall we build more of them?



The Parsonage Problem

CALLS for help in completing parsonages are steadily increasing. No wonder! For there are still more than two thousand and seven hundred of our churches which provide no home for the minister. What is the reason why there is a constant stream of applications from churches which make up to the need of sheltering the pastor and his family as well as the church.

During the first six months of 1923 there were thirty-five applications for

parsonage aid on our docket. They asked for more than \$56,000. That is much more than we have available for appropriation in an entire year.

These appeals, coming at the rate of more than one every week, were from seventeen different states, reaching from the Atlantic to the Pacific. Our inability to respond promptly to these calls has

brought anxiety to churches and distress to some pastors and their families.

If we could help to build a hun-



IN NEBRASKA



IN IOWA

dred parsonages a year (which is about three times our average), it would take us twenty-seven years to catch up with the need and enable every existing church to have a home for its minister. Since the twentieth century opened we have averaged more than one hundred new churches a year, and we ought to match this growth by helping to shelter both church and pastor. Clearly our Parsonage Fund ought to be doubled at once.

Perhaps no single thing would tend so quickly to strengthen our weak

churches, improve the quality of the ministers, and increase the efficiency of our denomination in its world-wide task of helping to make a Christian America and a Christian world as to equip every church with a parsonage. It would make the ministry more attractive, and help remove the scandal of paying many a herald of the gospel a smaller wage than that earned by the ditch digger. It would give honor to the home, and be a ministry of mercy to thousands of mothers and children. It would equip the church for better service.



Just a Minute, Please!

IN the rush of a busy life, is it too much to ask you to stop just a minute to think about the great interests of the Kingdom of God? Is it too much during that minute for you to put your hand into your pocket, and pull out what you think is your proper share for the work to make that Kingdom come?

There are 8,760 hours in a year. That means there are 525,600 minutes in a year. It is for a very little portion of your life that we ask you to stop and think seriously as to what you, as a Christian, should do. Just a minute!

It is suggested that if all our Congregationalists would unite to give ten dollars a minute through the year, they would more than make up the apportionment of \$5,000,000 we have agreed to raise. We should go over the mark. We should get \$5,256,000.

The Church Building Society is entitled to receive approximately one-twelfth of the whole amount gathered. That means that about one month of the year should be devoted to its special work. That means that the gifts of 43,200 hours, at \$10 an hour, should help forward the effort to build churches and parsonages in every part of our country. Is that too much time or too much money for such a great, far-reaching beneficence? This

is not an idle dream. It may be a glorious reality if each church member would do his or her part.

Many whom God has prospered are planning to put ten, or twenty, or forty minutes' worth at this rate, into the work. But will you, no matter how young or poor, put a minute's worth (\$10) into this effort to make a heaven on earth? Or even a half minute's worth (\$5)? Or even six seconds worth, the tenth of a minute (\$1)? Every member of every church should share in this work.

Time is money here. It has a value of \$600 an hour. Can you give an hour at this rate to our great work? Or five hours? At least there are few who cannot respond gladly to "Just a minute, please."

If a hundred people in a church would give a minute to our work at the above rate, we would gladly name a parsonage for that church. Such a gift of \$1,000 would be worth while.

If two hundred and fifty people in a church would give a minute to our work at the rate of \$10 a minute, we would assign to that church one of our church cases seeking aid to complete its sanctuary. Who will speak first for the chance?

Just a minute! It is but a morsel of time. The cost is small. But what marvels of blessing might result!

Give the Boys and Girls a Chance

THERE are approximately a million and a quarter of children in our Congregational families. The future of our country depends upon them. What they are and what they become will go far toward determining the success or the failure of our problem of democracy. The little hands in our homes today will mould the destiny of America in the coming years.

Character is the determining factor in a life-work. The ideals and principles, the spirit and habits which in their combination constitute character, decide whether

for a man's life shall be a blessing or a curse to himself and the world. Low ideals, lack of principle, a selfish spirit and vicious habits will not only blight a career, but

make it a malignant influence in the world. They only who think nobly, live righteously, and are actuated by the spirit of unselfish service taste the full sweetness of life for themselves and increase the welfare and happiness of all about them. For this army of boys and girls in our homes we wish Christian character above all things. We know that they cherish the ideals, principles and spirit of Christ and live as he did if they have mastered the secret of a satisfying and useful life. To attain this they need to be taught and trained in his way. This is the reason why we lay such stress upon religious education.

The Church Building Society has an important part in this great work. It belongs to us to assist the churches

in getting proper buildings in which our Sunday Schools may carry forward this task of efficient and successful character-training. These are the West Points of the gospel army. We wish to train the boys and girls to be good soldiers of Christ, so that they may conquer the foes of the better life, and help to drive out the giant wrongs that threaten the safety and welfare of society.

The equipment now deemed necessary for these schools is quite different from that formerly used. Gone is the time when it was thought well

enough for the Sunday School to remain in the church, each class in a pew, while the Deacon stood in the pew in front to hear the lesson recited. Gone is the time when we



IN COLORADO

were satisfied to have twenty separate classes in the same room, all talking at once, Oriental fashion. Modern pedagogy demands that the school must have at least six departments with a separate room for each department, and in these departments each separate class must have a room to itself.

This modern ideal is not always reached, but it is being approximated in our late buildings. Some recent parish houses and Sunday Schools have an admirable equipment for the best kind of religious education. If it secures the result we aim at such buildings are worth to the community a hundred times their cost.

The Church Building Society is glad to have a hand in this great work. Give the boys and girls a chance.

On the Frontier

THAT the Frontier has vanished is a fallacy. Some persons fancy it has been pushed farther and farther west till it has been pushed into the Pacific Ocean and is forever lost. No greater mistake exists. It is still with us. Every new and struggling community whose civic life is just beginning under crude and primitive conditions is a frontier community, whether it be in Maine or Montana.

Our earliest work was for such churches in such raw and undeveloped settlements as were found seventy years ago on the frontier near Chicago. We are still receiving appeals from such churches. There are a dozen such cases on our present docket. Our sympathies go out to them, and our help is eagerly extended to them as it has always been.

In recent years economic pressure has forced multitudes into the cities, till more than half the people are urban. Colleges and universities have developed amazingly, bringing young people into them by hundreds of thousands. New Americans have been pouring into our country in a great flood. Our work has been expanded to meet all the new needs which these conditions have brought. But still we have never forgotten the churches on the frontier, and have followed the adventurous families who have pushed into the lonely and distant wilderness to make sure that they should still have the blessing of a Christian church.

In such a community the Sunday School comes first, and the children carry home their songs and Scripture lessons, and these are reminders to

the elders that they too are children of God and ought to seek his blessing. The home missionary scout finds them and organizes a little church which meets at first in a home or schoolhouse. But presently the feeling grows upon them that they must have a real house of worship as they did in the place from which they migrated. A pastor comes to them to help plan for the new building.

It is a tremendous task for the families in a sparsely settled community. Perhaps they have come from far away, seeking cheap land in

a new country. They have their farm tools and houses and still to pay for them. They have young and growing families to feed. How can they carry the burden of building a church?

Yet the bread of life is more important than food for the body. They will not do for



IN NORTH DAKOTA

the community to be a Godless, irreligious, immoral community. They rally all hands to a meeting to consider how they can carry through this difficult project. A subscription paper is started, and they surprise each other by putting down pledges unexpectedly large. But still the amount is not enough to complete and pay for the church which they must have.

Then the home missionary tells them of the Society in New York which, for nearly three-quarters of a century, has been helping such churches to build their sanctuaries and pay last bills upon them. They appoint a committee to write quickly to this great friend, to see if aid may not come to them as well. Letters fly back and forth. Application blank-

are sent and returned, filled out in full so that full information is given to the Society. The endorsement of three officials in the State assure the Society that the need is great and the case is worthy. Then when the funds in the Society's treasury are sufficient, the aid is voted. This is conditioned on the church doing its full part. Usually it raises at least two-thirds of the cost, asking the Building Society for not more than one-third.

When the news reaches the little church that their request has been

granted there is jubilee there. A meeting is called for rejoicing and thanksgiving. The money is ready for them as soon as they finish the building and fulfill the conditions. The mason and carpenter, the plasterer and other mechanics get busy and push the work to completion. The day of dedication brings everybody from far and near to rejoice with the little church in the consummation of its hopes, and the church thus equipped enters upon a work of large usefulness.



The Negro Migration

THE great trek northward of the hundreds of thousands of Negroes seeking better conditions is one of the remarkable features of our day. They have poured into our great cities in immense numbers. There has been more or less friction in some places during the process of settlement, but they are now fairly established in their northern homes. Most of them are here to stay.

It is of first importance that they be surrounded with such influences as will help them in the moral and religious life. If they are good Christians and good citizens they will be a valuable addition to the cities where they are located. But they have left their churches behind them, and they need the sympathetic help of northern friends to enable them to secure new church homes which they may occupy.

This thrusts upon the Church Building Society a new problem of ex-

traordinary urgency. Building costs are excessive. Yet shelter must be found for the churches organized among these new residents of northern cities.

Just now Cleveland, Buffalo and

New York are knocking at the door of the Building Society, asking for much larger aid than would formerly have been thought possible to give. We cannot turn a deaf ear to the appeal. We must help to the limit of our power.



IN CLEVELAND, OHIO

Great colonies of these migrating Negroes have also gone to Chicago, Detroit, Boston and other cities. We have helped them already, and shall doubtless be called on for more assistance later. We need a great increase in our funds if we are to give adequate aid as we wish to assist these important churches. How shall our Congregational churches answer this challenge?

THE CONGREGATIONAL EDUCATION SOCIETY

Financial

THE total receipts available for current use for the year ending May 31, 1922, were \$176,671.68, of which \$11,560.34 came from legacies of the Education and Publishing Societies.

The total receipts available for current use for the year ending May 31, 1923, were \$205,027.80, of which \$44,978.39 came from Education and Publishing Society legacies. The \$205,027.80 includes \$14,000 of special funds in the balance from the preceding year.

The deficit of the Society May 31, 1922, was \$36,297.06.

The deficit May 31, 1923, was \$40,774.50. The only thing that saved the deficit May 31, 1923, from being \$70,000 or more was the fact that we had \$33,000 larger income from legacies than we had the year before, or at least \$20,000 more than our average income from this source.

The total amount paid or due in the two years on the deficit of The Congregationalist, which by the vote of the Council at Los Angeles was placed upon the Education Society, was \$44,341.87. Thus we could have carried all the work we have carried, aside from this deficit, and instead of a \$40,000 deficit now have over \$3,000 balance.

The budget of the Society for the year ending May 31, 1924, is \$229,900. This includes the \$40,000 deficit indicated above. Of the total budget it is expected that \$153,700 will come from the apportionment and \$76,200 from legacies, income on invested funds and from other sources.

The Task

By vote of the churches in National Council the work of the Congregational Education Society has to do with the training of our own people in Christian living, in Christian service and for Christian leadership. Even the university, student and recruiting work is simply following our own church youth out into the schools where they are receiving training, and there attempting to deepen their attachment to the work of the Kingdom. Thus the work of this Society has to do with the energy, vitality and efficiency of our churches. Its work underlies the programs and work of all our other missionary societies.

There are 780,000 members in our nearly 6,000 Sunday schools. Approximately 150,000 of these would be classed as young people. From this Sunday school enrollment comes 75 per cent of all our increase in church membership on confession of faith. Here is the church of tomorrow. The same effort put upon young life before it is twenty years of age easily counts for ten times as much in determining the character and life purpose as that effort will if not applied until after the individual is past twenty-five years of age. To help our churches meet this opportunity and solve the problems connected with the religious education of these people is an important phase of our work. Forty-five hundred pastors and over 60,000 teachers are guiding these unfolding lives. The importance of training these teachers of the church of tomorrow, of giving to them larger Christian life, a better mastery of our Bible, greater pedagogical skill and in every way a better equipment for their work, cannot be overestimated.

F. M. SHELDON, General Secretary

Education Society Service

The Immediate Problems and Tests of the Church today are not so much those of extension into new areas as the demonstration of Christianity in areas already possessed. The real problems and tests are, CAN the church be Christian, DARE the church be Christian, WILL the church be Christian? In fact, the hope for and the value of far-reaching extension are both dependent upon the present church becoming actually Christian.

The Education Society Seeks to Help Pastors and Churches as they face these issues. We believe in better materials, better methods, better equipment, better organization. But these are only means through which really Christian folk seek to help religiously immature folk into the Christian way of living. Good materials, methods, equipment and organization in the hands of a church, pagan or half-Christian, will produce pagans or half-Christians; in the hands of Christians these will produce Christians. You pastors and those who lead with you in the local church are the determining factors. Can we help you or your leaders?

We Offer the Following Service. The district, departmental and general secretaries of the Congregational Education Society are prepared to give you the following information and help:

1—Available materials for regular Sunday School curriculum or for special groups; for Daily Vacation or Week-Day Religious Schools; for social service, forums, missionary education, and the work of young people; for sex hygiene education for

boys and girls, young people and parents.

2—Suggestions for organization, grading and equipment, including plans for housing the Church School.

3—A program for the training of teachers and leaders.

4—Help in guiding young people in life decisions and preparing for church membership.

Teacher Training. We recognize that something must be done to reach larger numbers of teachers. To encourage effort a new certificate of credit has been issued recognizing any work done by local groups or individuals toward their better equipment for leadership. Write to the Field Department or to your District Secretary for suggestions regarding the course that may fit your needs.

The Pilgrim Training Course is still heartily recommended and recognized as standard for classes able to do serious, consecutive work as groups. Send for leaflet giving text-books and information regarding class organization, examinations and certificates.

Week-Day Classes in Religious Education. "Week-Day Religious Education" is the title of a new free leaflet which tells you of the best curriculum material for these schools and suggests methods of work.

The Home. "The Home and the Church School" and "How Parents May Help the Church School" are two pamphlets which will help in that most important branch of our work, the extension of the church into the home. Books for parents will be suggested on request.

Write to your District Secretary about this program of service.

The Field Department

Little ever reaches print regarding the work of our force of District Secretaries who carry the program of the Education Society and the educational materials of the Publishing So-

ciety to every part of the country. Four State Conferences have State Directors of Religious Education whose work the Conference finances wholly or in part. Aside from these states there

is a wide territory left for our eight District Secretaries to care for. Some of their fields extend more than 1,000 miles, some include more than 1,000 churches. In either of these situations it is obvious that the work must be done in a piece of wise generalship rather than in intimate detail. The secretary sees the high spots of need and opportunity and strikes where he has found a stroke counts for most. He attends State Conferences and puts Religious Education on the map there. Conference addresses are perhaps the least of his achieving there. The book table, charts, numberless personal conferences, developing of strong State Religious Education Committees and finding key people as his lieutenants over the big field are important phases of his "job." Often the best thing of all that he brings to the Conference is a young people's session with perhaps a banquet and wide-awake rally. Of by no means least value is his genial personality, standing for matters of education without being high-brow—can you beat them?

As far as possible the District Secretary gets a hearing for church school and young people's work in every district association meeting. He cannot attend them all. He is constantly watching every pastor for possibilities of helpfulness in this field. You should read the gleeful note in the District Secretary's letter when he has discov-

ered "a good man in Religious Education."

The District Secretary answers letters. He answers 1,000 to 3,000 every year. He delights in this service. Every letter means someone cares about some school. He is glad to meet that concern. It takes time. When he is off at the far end of his wide field an answer may at times be delayed, but never is the answer grudgingly sent. He would welcome twice as many inquiries. What he does not like is never to hear from a church, not to be needed. One of the secretaries sent out a card asking a few questions from every school in his district. The last question was, "How can I be of service to you?" A good many schools failed to send back the card. A good many failed to answer the last question. That is what hurts a District Secretary. Were those schools perfect that they needed nothing? No; they were in that saddest state—they did not know they needed anything.

The Young People's Conferences that are being put on all over the country each summer require no small amount of the Secretary's time and of the total power he has to give to his work. Their value is coming more and more to be felt. Tomorrow's church is in the making right here. These Conferences are good for the soul of tomorrow's church.

Social Education Department and Adult Work

ARTHUR E. HOLT, *Secretary*

We May Expect of Every Church: That it undertake seriously *the task of institutional reconstruction* and learn the technique of ministry in the modern communities of America.

That it undertake seriously *the task of ethical reconstruction* and that it exercise leadership in a day when moral situations are world-wide and complex.

How the Social Service Department Will Try to Help. We propose to help in the *institutional reconstruction*

of the church by studies of successful church methods in every type of community, and through bulletins and pamphlets we will try to place *the best at the disposal of the rest.*

We are just completing a study of men's work in seven different types of communities. We offer you the results of these studies in the following Bulletins, which may be secured from this department:

No. 1—Men's Work in Rural and Village Churches.

No. 2—Men's Work in Downtown City Churches.

No. 3—Men's Work in College Communities.

No. 4—Men's Work in Suburban Churches.

No. 5—Men's Work in Industrial Communities.

No. 6—Men's Work in Residential Churches.

No. 7—Men's Work in Resort Communities.

We propose to help in the *ethical reconstruction* of the church by studies in the realm of Christian ethics, placing in your hands the material through which you can reconstruct the thinking of the people with whom you are associated. We propose to offer to you next fall:

First, a new and better treatment of the Uniform Sunday School Lessons from the social standpoint.

Second, the following study courses for use in classes which wish to do serious study:

Christianity and Economic Problems.—This book has already reached the sale of 7,000 copies.

Christianity and Industry. A new book which is to be published jointly by the Methodist, Baptist and Congregational publishing houses.

The Bible as a Community Book.

Social Work in the Churches.

Third, Social Project Courses.

The following Social Project Courses will be available by October 1:

Christian Fellowship and Modern Industrial Life.

Christian Fellowship between the Farmer and the City.

Christian Fellowship and Marriage.

Christian Fellowship between Parents and Children.

Christian Fellowship and Race Relationships.

Christian Fellowship and International Relationship.

Christian Fellowship and American Community Life.

We propose to furnish any class or group a Study Outline, and, if desired, a Loan Library Package containing the best books and pamphlet literature assembled from every possible source. This literature will be loaned for a period of three months.

This Loan Library Package is also available for ministers who desire to preach a series of sermons on topics which have to do with the application of Christian principles to modern life.

Department of Missionary Education

HERBERT W. GATES, *Secretary*

The Purpose of This Department. To put life and spirit into the education work of every church. How many of your boys and girls are really interested in your present program? We can help you interest them if you will do your part.

To help you raise your Apportionment? Yes, that is one object, but not the main idea. Increased giving always comes when you help folks to *know* conditions, appeal to the *right motives* and give them a chance to *act* in a practical way. Don't forget that sound knowledge and active interest must come first.

What We Have to Offer. 1—A

graded program for every age and department of the church.

2—The World Service Schools program for the Church School. Graded, flexible, interesting, instructive! Includes dramatizations, original programs, posters, definite projects of study and service, regular giving.

3—The Church School of Missions. Of special value in reaching men. Has pulled many a midweek meeting out of the hole.

4—*Leader's Helps Service* for mission study groups.

5—*Courses for Week-Day Activities* for Primary and Junior grades.

6—The *Here and There Stories*,

home and foreign, for Juniors. A classified index makes available a wide range of illustrative material for many purposes.

7—Outlines of study and service for Young People's groups.

8—Interesting and instructive books for all ages.

9—Missionary Plays and Pageants.

10—Summer conferences for the development of leadership.

11—Bulletins of Information regarding successful plans and methods.

What Are You Going to Do About It? Write to the Department of Missionary Education. State your problems and let us offer suggestions. Send ten cents for our Manual, *Principles and Methods of Missionary Education*. Register your school in the *World Service Plan*. This will start something.

Student and Young People's Department

HARRY T. STOCK, *Secretary*

New Topics are being prepared for young people's groups that want some alternative to the Christian Endeavor topics. The new discussion material is based upon the needs of young life and includes such interests as the following: seasonal interests, personal ethics, missionary themes, essentials of Christian faith, social service and Congregational ideals and programs. The method of treatment provides an outline for the worship period, indicates the questions around which discussion may center and suggests service activities. The topics are distinctly *discussion topics*.

The Wellspring, beginning September 2, will carry one of these each week, in addition to the Christian Endeavor topic, the latter also being treated on the discussion basis. Pastors will find *The Wellspring* increasingly useful in the fall and winter program of the young people's department.

Types of Organization and Activities are outlined in two *multigraphed bulletins* which may be had for the

asking. Some general principles are indicated in the first, "How Important Are Young People?" A few outlines of organization and activities are provided in the second, "Types of Young People's Activities."

Our Colleges and Universities enroll the young people who go from the parishes of the land. These young people should go back to local churches better Christians and more effective workers than when they entered college.

The work of the college and the college church is supplemented by team visits under the direction of the Education Society. An educational evangelistic message is delivered from the chapel platform, and conferences are held with individual students.

At many university centers full-time workers are employed to serve as pastors among the Congregational students. An account of this fruitful and growing work is contained in a pamphlet, "Congregational Students at Tax-Supported Colleges and Universities." It is for free distribution.

COMPARATIVE STATEMENT

RECEIPTS FOR		Churches and Individuals	W.H.M.Us	Legacies	TOTAL
JUNE	This year...	\$4,272.00	\$974.00	\$5,408.21	\$10,654.21
1923	Last year...	4,178.00	1,345.00	4,114.00	9,637.00
	Increase....	\$94.00	.....	\$1,294.21	\$1,388.21
	Decrease....	.....	\$371.00	.....	371.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The Five-fold Program of the Congregational Sunday School Extension Society

1. The organization of Branch and Mission Sunday Schools.
2. The development of new work.
3. The aiding of schools in securing needed lesson literature.
4. The cooperation with the Congregational Education Society in developing religious educational work.
5. The training of Congregational college young people for Christian service.

The C. S. S. E. S. Is the Society that Starts Things

As the successor of the Congregational Sunday School and Publishing Society in extension work, its mission has been marked by a steadily growing program of constructive service. A wide and varied ministry is exercised, and the constant response is heartening. The underlying motive for service is, not how big, but how much worth while.

Starting new Sunday Schools, over one hundred is the yearly average.

Starting out new lives for service, one hundred and four college young people have been commissioned for Student Summer Service during 1921-23.

Just Now

We are functioning during 1923 on the basis of a \$90,000 budget, and in addition to the regular activities of our full-time field workers, fifty-three college young people from thirty-six educational institutions are doing missionary and religious educational work in twenty-five states during the summer months.

Looking Forward

On the basis of a \$5,000,000 apportionment in 1924, the total income, including estimated Children's Day offerings, will reach \$150,000. Of this amount \$33,721 will be raised by and expended in the constituent states. On the basis of a \$90,000 budget for 1923, the raising of the full apportionment in 1924 would add \$26,279 to the income of the C. S. S. E. S. and make possible the continuation of the present totally inadequate activities of the Society, and provide for the following enlarged program:

Six additional full-time field workers, salary and expenses	\$14,400
Twenty additional Student Summer Service workers.....	5,000
Five full-time graduate Student Summer Service workers..	4,500
Additional Sunday School lesson literature grants and other equipment	1,500
Additional expense account for administration and office assistance	879

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

Things Which Challenge and Call for Action

Please Tell Us a Story Before You Go!

THE question was asked in the great Northwest amidst frontier



THE SERVICE CAR AND THE WORKERS

conditions, and ten miles from the nearest church. The village numbers only one hundred folks, but there are one thousand working in mills and logging camps within a radius of six miles. The population is mostly American, and the early settlers came from Illinois, Missouri and Kentucky.

Great lumber interests represent large money power, but the community, religiously, educationally and socially, has "lost out." The stores and pool room are open all day Sunday. Semi-monthly dances in the village hall require two officers of the law to maintain order. Bootlegging, gambling and open defiance of religion are rampant. Four deaths within a year were looked upon so lightly that by request of the immediate relatives no minister was sent for, and no form of Christian burial observed. Forty pupils were enrolled in the public

school with one teacher. But it was seemingly impossible for a teacher to fill a contract for an entire school year. During one recent year there were five incumbents in succession, with two thus far for 1923.

The people received the Sunday School Extension Field Worker kindly. He endeavored to win the children and young people by visiting the homes and public school, leaving wholesome reading material. Having announced a meeting for the evening, as he was leaving the hotel for service, the missionary worker reached into his valise for his flashlight and brought forth a bottle of "homebrew." A practical joke had been played on him, one which might have proved to be

serious if the law enforcement officer had been present.

The following Sunday a Sunday School was organized with a membership of forty and before the session closed the delighted children said: "Please tell us a story before you go?" The response was a ready one, the story told



THANK YOU FOR THE STORY



JUST AFTER SUNDAY SCHOOL IN A MILL TOWN

and the faithful worker moved on leaving the touch of the Heavenly Father's love on the lives of the people.

From a Pioneer State

"The burden, challenge and inspiration trouble and yet thrill my heart. We organized two schools recently, one eighty miles from the railroad and another one hundred and four miles from the railroad. Of twenty-two children at one point only four had been to Sunday School before.

"Thousands of mothers in this state are sick at heart because there are no Church or Sunday School services for their children. A teacher seventy miles from a railroad writes that many of her pupils have never been to Sunday School in their lives, and pleads that help may be given her to start a Sunday School for them."

A Challenge From Arizona

"A territory of sixty miles from Prescott to Crown King is ours to open up for Christian work. There are thirteen little railroad points, and a number of mining camps and ranchers' homes back from the railroad."

From a State in the Middle West

One county in this state has seventy public schools and less than a dozen Sunday Schools. The state is reaching practically all with secular education. The church is not reaching one in ten with religious education. Are we doing all we can as Congregationalists? Must boys and girls be without religious instruction because they live in

isolated regions? The only reason why such conditions exist is a lack of adequate income. The workers are ready but the money is lacking.

"The People Around Here Don't Care"

The letter came from a rural community two hundred miles from New York City, a neglected area not far from a prosperous town. The writer said that gross immorality prevailed, and with utter lack of moral purpose and religious ideal it was not to be wondered at that the people did not care for educational standards. The schoolhouse was in such a dilapidated condition that it was a disgrace. A recent newcomer from a city center tried to interest the school authorities but failed to get a satisfactory response. Then the State Board of Education was communicated with; the letter was "read with interest and great concern," and a promise made to send up the building inspector.

The cracks in the walls of the building were so big that they could be seen from the road, and the room was so cold that the children sat around the stove, using boxes for seats. Then one Sunday there came a terrific storm, the roof blew away and the chimney fell down. The farmers put on a "temporary" roof, which meant that the children could see the sky through it. The next week it rained and the little folks had to be sent home as the building was unfit for use. Such conditions surely call for help along very vital Christian lines.



WORTH OUR BEST EFFORTS

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

The Congregational Board of Ministerial Relief

The Congregational Board of Ministerial Relief and thirteen cooperating State Boards care for retired and disabled ministers, widows of ministers, and their orphan children. There were, in 1922, upon the roll, 700 pensioners representing 1,200 persons in the limitations of age, or disability. Many are helpless invalids. The Boards of Relief stand between them and want.

The grants are far too low. The average for a minister in 1922 was only \$282 and for a widow \$215. Send to the office of the Board for the booklet "A Debt of Honor," the statement which led to an increase in the apportionment for 1924. Note in the following pages some of the experiences of these beloved men and women in the evening of their days.

Present Financial Status

The year 1922 closed with an accumulated deficit for two years of \$15,168.45. While receipts on the apportionment increased the first six months of this year \$2,941.58, and undesignated legacies increased \$9,118.89, the steadily increasing roll brought the indebtedness July 1, 1923, to \$27,500.

Budget for 1924

If the apportionment for 1924 is received in full, it would bring receipts, including income from invested funds and other sources, to approximately \$371,000. This would care for all present grants and probable new grants, \$185,000; provide for emergency grants, \$15,000; for Christmas Fund, \$32,000; reduce the deficit of the National Board by \$5,000; discharge administrative expenses, \$25,000 (7% of income); fulfil the purpose of specially designated gifts, etc., \$25,000; and leave \$84,000 to lift the maximum regular annual grant from \$400 to \$500, with a corresponding advance for other grants. For detailed statement see "The Budgets of the Boards," issued by the Commission on Missions.



The Annuity Fund for Congregational Ministers

The Annuity Fund enables the minister (aided by his church and by the Pilgrim Memorial Fund) while in the years of his strength to accumulate a fund to guard himself and his family in the day of age or disability.

All receipts through the apportionment are dedicated wholly to secure for members now becoming eligible for annuities the modest annuity (\$500 at the maximum) contemplated in their certificates. The percentage (1.1%) in the apportionment would supply \$200 toward this annuity which the Trustees are not warranted in paying from the income of the Pilgrim Memorial Fund until it shall reach the full objective.

There are now 83 annuitants. The actuary's projection shows that the number will be more than doubled by the end of 1924. The apportionment calls for \$54,663. Only \$17,351.72 was received on the 1922 apportionment. The full amount is imperatively required for 1924.

The Hand of Help in the Day of Need

THE father represented in this picture died in February following an operation. He had served in our ministry for thirty years, three years in the Daño-Norwegian department of Chicago Theological Seminary and twenty-seven years as pastor of Scandinavian churches in North Dakota, Minnesota, Wisconsin, Illinois and Iowa. He was a faithful and beloved minister. Of his five children, the eldest, Carol, graduated from the high school this spring, and the twins, Reuben, the president of his class, and Bertha have but one year more; Harriet is in her first year, and the youngest, Severt, Jr., is in the third grade of the grammar school. An insurance policy will help to provide a home. The mother, besides keeping the home, will seek employment for there is no visible income, save what she and the eldest daughter may secure, other



HOEING CORN

than the widow's grant of \$300. Every gift to the Board will help the breadwinners in keeping the younger children at school.

A Struggle for Self-Support

This veteran hoeing corn after a heavy storm has swept over his garden illustrates the struggle that many a minister in his age must make to

keep the wolf from the door. Gardening is not his main work, but selling honey from door to door in his city. What it means is revealed in a letter in which he describes a day of last December. He was on the jury at



A SCANDINAVIAN MINISTER AND HIS FAMILY

the time and so had to make his deliveries in the evening. Just after six o'clock he started to deliver some eighty pounds of honey, loading the jars upon an old wheelbarrow and pushing it through the deep snow. There were fifteen customers to be served. The nearest was ten blocks away. He is in his eightieth year. He must supplement the grant of \$400 to keep bread on the table and a roof over his head.

The woman working in the field like the peasants in Millet's "Angelus," the widow of a minister, is seeking to eke out her living by raising lettuce. It looks as though she would succeed. Her grant is \$250.

A Widow and Her Boy

Some of those who read this column will recall an incident printed in the May number telling the story of a widow's struggle for the life of her boy, sick for seven years with diabetes, and of the prospect of his recovery from the dread disease under the care of a specialist in New York, if the expensive treatment with Insulin, the new discovery in medicine,

could be continued as long as needed.

Since then the boy has made good progress, although obliged to go again to New York when the influenza complicated for a time his condition—another heavy bill to meet. But it is a joy to announce that friends who saw the account of the little woman's heroic efforts have sent to the office generous gifts which will permit the continuance of the treatment for some months. It heartens one for service to have such evidence that many a loving heart carries tenderly day by day the needs of those who,

having given all to Christ, are now in want. The following extracts from the letters show the stuff of which this minister's widow and sons are made.

From the boy—on receiving the gifts toward his medicine (his own letter):

"I never will be able to thank you enough for the help you have given me so I will be able to continue the cure. My chance to show my appreciation to the fullest extent will come when I am able to send help, through you, to somebody in trouble, as others have done to me. Yours sincerely,

"Everett H."

From the mother to a Sunday School in Massachusetts which sent a gift of \$14.15 for the boy:

"My dear Friends: Your check for \$14.15 was sent to me by Dr. Mills and immediately added to Everett's fund for Insulin. This is the magic medicine which, in four months' time, has changed a starving little boy of eleven years into

a rosy, plump, well-fed youngster. He said that the most dreadful day of his life was the day when the doctor told him how much the Insulin would cost and that he would have to take it for many months. However, at that time

he did not dream that many Christian friends would rise up and give so generously to help save his life.

"When his grandmother was a young woman she wanted very much to have a silk dress. She saved and saved, little by little for many months, until she had ten dollars and could buy the dress. But a missionary

came to her home church just at that time and the appeal was so urgent that she put her ten dollars into the special collection. I think Everett's father said that she never did get her longed-for silk dress; but I often think that her

children's children are right now receiving blessings which have come to them through her spirit of sacrifice so many years ago. Thank you very much indeed for your kind gift."

From the mother, June 14, 1923:

"Many times every day do we all express our gratitude for these special gifts. Everett's school closes tomorrow. L—— (an older son closing his first year at college) came

home yesterday, his eighteenth birthday. He expects to begin working on Monday. Everett is going to get our dinners and do up the dishes. L—— told him that he would pay him a dollar a week. He is a real good cook and this will keep him from get-



IN THE LETTUCE PATCH



THE WIDOW

ng too lonesome when we are gone all day."

The Gift of a Young Men's Class

This man in the wheel-chair is now seventy-eight years of age. He served our churches for forty-three years. He receives a grant of \$400. Some months ago he was introduced in these pages as one whose range of walking was limited to a block. His letter suggested that the gift of a wheel-chair would be to him a great boon. Through the kind offices of a young men's class in the Kings Highway Church of Brooklyn the expense of the chair (\$65.34) was chiefly met and the dear old veteran sends back to the young men, whose sturdy strength

knows no such limitations in locomotion, his heartfelt gratitude. Was not the gift well placed?



ENJOYING HIS NEW CHAIR

* * *

Emergency Grants

THERE is no more important service by the Board of Relief than through its grants to meet emergencies, either in the life of its own pensioners, or of other ministers who in the midst of their active service find themselves suddenly confronted by some dire disaster. Disease in its most dreaded form attacks the minister or his dear ones. Expenses roll up. Surgeon, nurse, hospital, must be paid. The Board of Relief is the angel of mercy which helps carry the load. Its emergency funds should be tripled. Appeals for aid far exceed its income. Note the following cases out of those which have come to the Board in the past six months:

(1) Two remittances of \$50 to assist a pensioner formerly pastor of one of our prominent churches who, at his age, is very feeble and without means. He has been cared for largely by a son-in-law who has also sheltered two other aged kindred, although himself on a modest salary as a minister. This special grant is used to provide for the expense of bringing the veteran and his wife for the summer near other kindred, also of limited means.

(2) \$25 a month for four months to assist an aged minister (a pensioner) in providing treatment for his son, also a minister, who has become mentally unbalanced and who was sent for examination to the Mayo Brothers in Rochester, Minnesota, the surgeons kindly giving him thorough examination without charge.

(3) \$50 to assist a pensioner, formerly a college president, after a serious accident.

(4) \$100 to assist in the care of a minister, well known throughout the Congregational fellowship, who, in his age, became unbalanced mentally and whose care was a serious burden.

(5) \$25 to give good cheer to a minister broken in health and almost without funds who had come to New York for rest, helping to send him back to resume his work.

(6) \$100 to assist a pensioner in a crippled condition and whose wife must have an operation to save her from total blindness.

(7) Two remittances of \$50 to aid a widow who has had a severe operation in a New Hampshire hospital and who is in great need.

The Protection of the Annuity Fund

THE Annuity Fund is already ministering to eighty-three annuitants. It is delightful to have their letters of joy in the protection afforded by the Fund. Here are samples:

From the Dean of a Theological Seminary: "You can depend upon me absolutely to use my influence in turning the attention of men of my acquaintance towards the great opportunity for them which the Annuity Fund offers. I cannot conceive of any man hesitating a minute on the subject unless he is practically a 'millionaire.' I have always felt pleased that long ago I had a little to do with the pushing of the annuity idea among our ministers—that is some twenty years ago in Michigan. It has always been rather a surprise to me that our Congregational churches in America did not take hold of the matter of annuity earlier than they did, but 'better late than never.' I certainly have been glad that I could have membership therein."

From a Widow with Eight Children: "The check for \$—— and your kind letter with other enclosures came today. I thank you. A dependable income of \$—— will be a comfort.

Our church here gave very generously to the Pilgrim Memorial Fund and they, too, feel pleased that we are to have this help."

From a Letter from Dr. Francis L. Hayes, Western Secretary: "Universally the ministers on the Original Plan, whose membership is approaching maturity, take the greatest satisfaction in the early provision of the full \$500 pension. I am told that Dr. G—— at every gathering of ministers expresses exuberantly his appreciation of what the matured annuity is now meaning to him, and most emphatically exhorts all his brethren to lose no time in getting into the Fund."

"At the recent session of the Illinois Conference a woman of exceptional personality introduced herself to me as the widow of Rev. G—— H—— B——, late pastor of —— Church, Connecticut. She is now residing with a daughter at W——, and her pastor, Dr. R——, speaks of her in very high terms. Mrs. B—— said she would like to tell all young ministers what grateful appreciation she felt for the quarterly check now coming to her from the Annuity Fund, of which her husband was a fortunate member."

Payments on subscriptions to Pilgrim Memorial Fund, six months ending June 30, 1923, \$344,026.54, an increase of \$25,144.37 over the same period in 1922. Total net collections, August 1, \$4,105,211.50, with \$1,829,845.34 in subscriptions yet to be collected.

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Six Months Ending June 30, 1922, and June 30, 1923

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Ass'ns and Con- ferences	State Societies	Income from Invest- ments	Individ- uals	TOTAL
1922...	\$17,516.97	\$1,138.18	\$630.35	\$5,545.09	\$31,327.17	\$1,495.00	\$57,652.76
1923...	20,218.59	1,301.19	707.30	7,152.48	31,638.62	4,734.65	65,752.83
Incr...	\$2,701.62	\$163.01	\$76.95	\$1,607.39	\$311.45	\$3,239.65	\$8,100.07
Decr...	*****	*****	*****	*****	*****	*****	*****

Note: Donations and Legacies designated for Endowment, 1922, \$2,422.00; 1923, \$6,663.95; increase, \$4,241.95. Undesignated Legacies and Matured Conditional Gifts, 1922, \$2,143.97; 1923, \$11,262.86; increase, \$9,118.89. Total Income, not including Christmas Fund, 1922, \$62,218.73; 1923, \$83,679.60; increase, \$21,460.91. Christmas Fund, 1922, \$1,005.31; 1923, \$3,606.40; increase, \$2,601.09.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE Congregational Woman's Home Missionary Federation, organized in 1905, incorporated in the state of Kansas in 1916, is the national body which represents the Women's State Home Missionary Unions in their work for the advancement of Congregational Homeland Missions. It was organized because of two needs increasingly felt in our Women's Home Missionary work: a central body which should represent Congregational women interdenominationally, since separate Unions could not speak for the denomination, and the need of a similar body to make efficient the work undertaken by the State organizations through a closer linking together of interests and through definite promotion along the lines of missionary education and activity. Foundations were laid for growth in these directions and the value of a central organization became increasingly apparent. Beginning with a staff of volunteers, the work expanded and the demands upon it for leadership increased; the need of a central office and a salaried secretary became evident. This was established in 1917. The governing body of the Federation is the Executive Committee, of which all Union presidents are members, and under whose direction the General Secretary and the several committees promote its work.

Unity in the Federation gives standing with the National Council and the National Homeland Societies. Through the Federation Congregational women are represented on the Council of Women for Home Missions and thus share in the large interdenominational activities and interests which are becoming more and more

important. Through the Federation Congregational women are directly represented at Summer Conferences for Mission study.

The Federation promotes denominational aims by enlisting Congregational women in prayer, service, study, gifts, and their active cooperation in the emphasis on personal religion and the devotional life through the Pilgrim Prayer Guild. It endeavors to secure intelligent cooperation of every Congregational woman in undertaking denominational responsibilities; assisting the State Unions in development of their respective constituencies by providing programs and methods, promoting mission study classes and summer conferences and homeland literature. The Federation advises the activities of the State Unions, that through their agency the women's homeland goal of fourteen per cent of the total apportionment may be realized; to this end every Congregational woman should be enrolled in the campaign for denominational benevolence. Individual women should be encouraged to make generous contributions, legacies and conditional gifts, in addition to the gifts of women's organizations, that the denomination may undertake larger tasks than could otherwise be accomplished.

Cooperating with the Missionary Committee, the women of each church should undertake their responsibility of fourteen per cent, *either* through the independent efforts of the women's auxiliary, *or* when united canvass is made, they receive their share of benevolences.

The budgets of our societies command the earnest efforts of our women and special or outside appeals

are not encouraged unless directly fostered by the societies as supplementary work. The Federation bespeaks the loyalty of the State Unions to the judgment of the national societies in assignment of the field work.

The income of the Federation is derived from the State Unions; every State Union should pay to the Federation two per cent of its total receipts on apportionment and in cases where all contributions pass through the State Conference or district office, the office where final distribution is made should pay two per cent to the Federation. The income of the Federation and its power to accomplish its aims are dependent on the State Unions reaching their share of the apportionment. It is important that we acquire a national viewpoint, that through fellowship in cooperation, Unions which are weak and prevented by distance from mutual conference and interchange of experience, may receive inspiration from the larger groups and of a unified program of activity. The Federation has placed a secretary in correspondence with the white Unions of the Southeast District; also a secretary for the colored Unions of the South, and is represented by a member on the Woman's Committee for Inter-racial Cooperation. The Federation being a national body, affiliated with the national societies, cooperates with them through definite Plans of Work based on the apportionment of those societies. The following is an illustration of the value of a shared responsibility: on the plan of work of a certain State Union appeared the name of a home missionary pastor in

a far western state for whose salary this State Union was responsible. Very little was known about the missionary by the contributing Union and the women of the western state were not aware of the source of supply; the missionary himself knew only that he was commissioned by the national society; it was not a piece of work that commanded particular attention, but a great investment in spiritual values. This quiet man in the little town was building character, winning the children from ignorance and particularly from profane speech by the magic of love and his artistic skill until he had taught them to think on "whatsoever things are true and lovely and of good report," until finally the people of the whole town were brought into the splendid practice of "whatsoever things are of good report" and profanity is discountenanced in the town. This is a plus in building character, and this experience inspired the Union in the remote state to adopt a Plan of Work that it might intelligently further the task of making a better country, one with character that is heavenly.

Estimated Budget—1924

Salaries	\$4,000
Rent	600
Printing	1,000
Postage	200
Office Supplies	200
Annual Meeting	500
Traveling Expense	2,000
Promotional "	215
Summer Conferences	300
Council of Women Dues.....	50
Estimated Cost of Proposed District Office	3,000
Total.....	\$14,000



"Promote—Provide—Persuade"

IN visualizing its work among young people and children the Federation sees three distinct lines of responsibility—to promote, to provide and to persuade.

Under the first, through the State Union officers, it *promotes* the strong-

est and most effective lines of organization among young people and children that the wisdom of the denomination has been able to set forth. Especially does it seek to cooperate with the Missionary Education Department of the Education Society,

that it may help to give wide extension to the growing program of missionary instruction that this department is developing. To these plans it adds such additional features of its own, in the way of enrollment devices, competitions, specially organized departments and the like, as will increase the effectiveness of local groups and stimulate more intelligent work and giving. Without such organization work as our basis it is impossible to obtain permanent results of any sort.

Under the second heading the Federation seeks to *provide* such literature as will enable state and local officers to carry on this organization work with vigor and success. Leaflets indicating the types of organization available for all ages outline suggestions for the work of different groups, regular bulletins to the State Union secretaries, plans for handwork, for gift budgets, and for making the sometimes vague term "home missionary work" definite and concrete, are some of the methods used. Any particularly good piece of work done by one Union is reported to the others that all may profit by the success of one. This provision of suggestive, practical and stimulating material is one of the main features of the Federation's young people's work.

Under the third point the Federation seeks to *persuade* the State

Unions to adopt certain special features in their work which have "been weighed in the balance" and found good. In particular does it emphasize the value for young people and children of definite objects for their gifts and definite handwork quotas. It believes that such definite contact with actual fields and needs is one great factor in developing interest and increasing a sense of responsibility. It stands squarely for the value of large and representative delegations at summer conferences. It believes in the importance of definite study of outstanding home mission problems as presented in the current study books. Seeing, as it does, that the hope of the future lies in our young people, the Federation seeks to persuade the Unions that no side of their work exceeds this in importance, that nothing short of the most concrete plans, the best types of organization, the most interesting objects for their gifts, the most definite handwork quotas and the best thought-out programs for "work, play, study and giving" are worthy of being offered to those soon to become the leaders of tomorrow.

The Federation is interested in the women in business and professional life whose share in the larger tasks of the kingdom must be maintained through definite relationships to missionary organization.



Program Topic—October

The Opportunity in the Congregational Church

was glad when they said unto me, "Let us go into the house of the Lord."

Hymn: "I Love Thy Kingdom, Lord."

Scripture: II Chron., 6:18-21, 34-41.

Prayer: That we may love the house of the Lord, and fill it with the beauty of loving and useful service.

Hymn: "The Church's One Foundation."

The Opportunity for Community Service.

AMERICAN MISSIONARY, April, 1923.

The Opportunity to Hold New Americans.

AMERICAN MISSIONARY, Sept., 1922;

Oct., 1922; Dec., 1922.

The Opportunity at a State University.

AMERICAN MISSIONARY, Feb., 1923.

The Opportunity in Phoenix, Arizona.

AMERICAN MISSIONARY, June, 1923.

The Opportunity for Ministry to Children.

AMERICAN MISSIONARY, Nov., 1922.

The Opportunity for Equipment for Success.

AMERICAN MISSIONARY, Jan., 1923.

The Opportunity to Shelter Ministers' Families.

AMERICAN MISSIONARY, Sept. and Oct., 1922; May, 1923.

Hymn: "Jesus Calls Us, O'er the Tumult."

Send to the Church Building Society for material.

THE FOUNDATION *for* EDUCATION

BUDGET For year beginning July 1, 1923, and ending June 30, 1924

ESTIMATED RECEIPTS

Balance on hand, July 1, 1923.....	\$5,000.00
College Clubs	1,000.00
Individual Gifts ...	20,280.00
Contributions from Churches.....	20,000.00
Apportionment, 1923	1,720.00
Apportionment, 1924	50,000.00
State Conferences	2,000.00
	<u>\$100,000.00</u>

DISBURSEMENTS

Commission on Missions.....	\$6,000.00
Council of Church Boards.....	500.00
Service of Treasurer.....	300.00
Rent of Office.....	900.00
Salaries, Administration	9,500.00
Field Work	3,000.00
Publicity and Printing	2,500.00
Postage, Telephone and Telegraph.....	1,200.00
Traveling Expenses of Trustees.....	1,200.00
Traveling Expenses of President.....	1,800.00
Office Supplies	600.00
Miscellaneous	300.00
Distribution Account	72,200.00
	<u>\$100,000.00</u>

FUNDS DISTRIBUTED

During the year and a half that the Foundation has been in existence, it has made definite grants for current expenses to the following institutions:

Colleges—Fargo, Fairmount, Northland, Pacific University, Piedmont, Redfield, Rollins, Yankton, Drury, Olivet, Doane, Kingfisher, Tabor.

Theological Seminaries—Atlanta, Bangor, Pacific School of Religion, Union Theological College.

Academies—Franklin, Billings Polytechnic, Pillsbury, Kidder, Thorsby, Ward.

Training Schools—Schauffler, Congregational Training School for Women.

Small designated gifts from individual churches and State Conferences were also sent to the following institutions: Grinnell College, Howard University, Chicago Theological Seminary, Wheaton College (Ill.), Armour Institute.

A few of the struggling colleges have been rescued and started on the way to self support, while cooperative movements are under way that may result in united denominational support of a few others. By personal visits and through official reports, the Foundation is becoming thoroughly acquainted with the institutions and is in the best possible position to render discriminating aid. Our benevolent churches and individual givers are thus protected in the contributions which they make to Christian education. It is the plan of the Foundation to require from every beneficiary a sworn statement, at the end of each fiscal year, certifying that not a dollar of permanent funds has been dissipated and that current bills for the year have been fully met.

The Foundation is taking steps to secure an efficiency expert with a broad understanding of the executive problems involved in institutional life who may counsel with authority and offer a constructive program of practical suggestions for the guidance of institutions seeking aid. The close and intimate relations, thus established with institutions will prevent dissipation of trust funds.

As soon as possible the Foundation will begin to train and develop a force of field men who can go out to the institutions and offer expert guidance in local and city campaigns. From time to time, as resources allow, gifts will be offered, conditioned on certain amounts being raised by the institutions aided. The Foundation will also become an information bureau that will supply the churches with the latest facts obtainable about our institutions.